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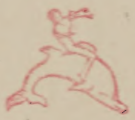
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FOUR DOCTRINES

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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THE FOUR DOCTRINES OF THE NEW JERUSALEM

CONCERNING

I. THE LORD. II. THE SACRED SCRIPTURE.
III. LIFE. IV. FAITH

First published in Latin, Amsterdam, 1763

THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE

AS LEARNED FROM HEAVEN

First published in Latin, London, 1758

BY

EMANUEL SWEDENBORG

Rotch Edition

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PREFACE.

SOME years ago, five little works were published, — namely, Concerning Heaven and Hell, The Doctrine of the New Jerusalem, The Last Judgment, The White Horse, The Planets and Earths in the Universe, — in which were declared many things which before were unknown. Now, by the command of the Lord Who has been revealed to me, the following are to be published: the Doctrine of the New Jerusalem concerning the Lord; the Doctrine of the New Jerusalem concerning the Sacred Scripture; the Doctrine of Life for the New Jerusalem, from the Precepts of the Decalogue; the Doctrine of the New Jerusalem concerning Faith; Continuation concerning the Last Judgment; Angelic Wisdom concerning the Divine Providence; Angelic Wisdom concerning the Divine Omnipotence, Omnipresence, Omniscience, Infinity, and Eternity; Angelic Wisdom concerning the Divine Love and the Divine Wisdom; Angelic Wisdom concerning Life.

It is said, the "Doctrine of the New Jerusalem," which means the Doctrine for the New Church which is now to be established by the Lord; for the old Church has come to its end, as may be evident from what has been said in the little work on the Last Judgment, n. 33–39,

and from what will be further said in the treatises just named, which are to follow.

That a New Church is meant by the New Jerusalem, the coming of which after the judgment is predicted in the Apocalypse, chap. xxi., may be seen in the last section of this treatise.

DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING THE LORD

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DOCTRINE

OF

THE NEW JERUSALEM

CONCERNING

THE LORD.

I.

THE WHOLE SACRED SCRIPTURE IS CONCERNING THE LORD, AND THE LORD IS THE WORD.

1. We read in John, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness; but the darkness comprehended it not.* Also, *The Word became flesh, and dwelt among us; and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth* (i. 1–5, 14). In the same: *Light is come into the world; but men loved darkness rather than light, because their deeds were evil* (iii. 19). And again in the same: *While ye have the light, believe in the light, that ye may be children of light. I am come a light into the world, that whosoever believeth in Me may not abide in darkness* (xii. 36, 46). From these words, it is evident that the Lord is, from eternity, God; and that He is the Lord Who was born in the world: for it is said, *The Word was with God, and the Word was God;* also, *Without Him was not any thing made that was made;* and afterwards, that *the Word became flesh, and they saw Him.* Why the Lord is

called the Word, is little understood in the Church; but He is called the Word because the Word signifies Divine Truth, or Divine Wisdom; and the Lord is Divine Truth itself, or Divine Wisdom itself: wherefore also He is called the Light, concerning which also it is said, that it came into the world. Because the Divine Wisdom and the Divine Love make one, and in the Lord had been one from eternity, it is also said, *In Him was life, and the life was the light of men. Life* is the Divine Love, and *light* is the Divine Wisdom. This ONE is what is meant by, *In the beginning the Word was with God, and the Word was God. With God* is in God; for wisdom is in love, and love in wisdom. Likewise in another place in John: *O Father, glorify Thou Me with Thyself, with the glory which I had with Thee before the world was* (xvii. 5). *With Thyself* is in Thyself. Wherefore, also, it is said that the Word *was God;* and elsewhere, that the Lord is in the Father, and the Father in Him; as also, that the Father and He are one. Now, because the Word is the Divine Wisdom of the Divine Love, it follows that it is Jehovah Himself, thus the Lord, by Whom all things were made that are made; for all things were created from the Divine Love by the Divine Wisdom.

2. That it is the same Word that was manifested through Moses and the Prophets, and through the Evangelists, which is here specifically meant, may be clearly evident from this, that that is the Divine Truth itself, from which is all the wisdom of angels, and all the spiritual intelligence of men: for this same Word which is with men in the world, is also with the angels in the heavens; yet in the world with men it is natural; but in the heavens it is spiritual. And because it is the Divine Truth, it also is the proceeding Divine; and this is not only from the Lord, but is also the Lord Himself. Because it is the Lord Himself, the whole and every part of the Word is written concerning Him alone: from Isaiah even to Malachi, there is not any thing which is not con-

cerning the Lord, or, in the opposite sense, contrary to the Lord. That it is so, no one till now had seen; but still every one can see it, provided he knows it, and thinks of it when he is reading; and knows, moreover, that in the Word there is not only a natural sense, but also a spiritual sense; and that in this sense, by the names of persons and places is signified something of the Lord, and thence something of heaven and the church from Him, or something opposite. Since the whole and every part of the Word is concerning the Lord, and the Word is the Lord because it is the Divine Truth, it is evident why it is said, *And the Word became flesh, and dwelt among us, and we saw His glory;* also why it is said, *While ye have the light, believe in the light, that ye may be children of light. I have come a light into the world: he that believeth in Me doth not abide in darkness. The Light* is the Divine Truth, thus the Word. And therefore every one, even at this day, who approaches the Lord alone when he reads the Word, and prays to Him, is enlightened in it.

3. It shall also be told here, in few words, what is treated of in general and in particular in relation to the Lord, in all the Prophets of the Old Testament, from ISAIAH even to MALACHI. I. That the Lord came into the world in the fulness of time, which was when He was no longer known by the Jews, and when therefore nothing of the Church remained; and unless the Lord had then come into the world, and revealed Himself, man would have perished in eternal death. He says in John, *If ye believe not that I am, ye shall die in your sins* (viii. 24). II. That the Lord came into the world to perform a last judgment, and thereby subjugate the hells then ruling; which was done by combats, or by temptations admitted into His human from the mother, and by continual victories then; and, unless they had been subjugated, no man could have been saved. III. That the Lord came into the world to glorify His Human; that is, unite it to the Divine which was in Him

from conception. IV. That the Lord came into the world to establish a new church, which should acknowledge Him as Redeemer and Saviour, and be redeemed and saved by love to Him and faith in Him. V. That He at the same time set heaven in order, that it might make one with the church. VI. That the passion of the cross was the last combat or temptation, by which He fully conquered the hells, and fully glorified His Human. That the Word treats of no other subjects, may be seen in the little work that is to follow concerning the "Sacred Scripture."

4. To prove that it is so, I will, in this first chapter, only adduce the passages from the Word where it is said *that day, in that day,* and *in that time;* in which, by *day* and by *time* is meant the Coming of the Lord. In ISAIAH: *It shall come to pass* IN THE LAST DAYS *that the mountain of Jehovah shall be established in the top of the mountains. Jehovah alone shall be exalted* IN THAT DAY. THE DAY *of Jehovah Zebaoth shall be upon every one that is proud and lofty.* IN THAT DAY *a man shall cast away his idols of silver and of gold* (ii. 2, 11, 12, 20). IN THAT DAY *the Lord Jehovih will take away their ornaments* (iii. 18). IN THAT DAY *shall the branch of Jehovah be beautiful and glorious* (iv. 2). *He shall roar against him* IN THAT DAY, *and shall look down upon the earth, where behold darkness and sorrow; and the light shall be darkened in the ruins* (v. 30). *And it shall come to pass* IN THAT DAY, *that Jehovah shall hiss for the fly in the end of the rivers of Egypt.* IN THAT DAY *the Lord shall shave in the crossings* OF THE RIVER [*the head and the hair of the feet*]. IN THAT DAY [*a man*] *shall keep alive* [*a young cow and two sheep*]. IN THAT DAY *every place shall be covered with briers and thorns* (vii. 18, 20, 21, 23). *What will ye do* IN THE DAY *of visitation which shall come?* IN THAT DAY [*the remnant of*] *Israel shall stay upon Jehovah, the Holy One of Israel, in truth* (x. 3, 20). IN THAT DAY *there shall be a Root of Jesse, which shall stand for an ensign of the people: to Him shall the nations seek, and His rest shall be glory.*

And IN THAT DAY *the Lord shall seek again the remnant of His people* (xi. 10, 11). IN THAT DAY *thou shalt say, O Jehovah, I will praise Thee.* IN THAT DAY *shall ye say, Praise Jehovah; call upon His name* (xii. 1, 4). THE DAY *of Jehovah is at hand; it shall come as devastation from Shaddai: behold,* THE DAY OF JEHOVAH *cometh, cruel, and of indignation and wrath and anger. I will shake the heaven, and the earth shall tremble out of its place,* IN THE DAY *of the burning of His anger. Her* TIME *is near, and it will come; and her* DAYS *shall not be prolonged* (xiii. 6, 9, 13, 22). IN THAT DAY *it shall come to pass that the glory of Jacob shall be wasted.* IN THAT DAY *shall a man look to his Maker, and his eyes to the Holy One of Israel.* IN THAT DAY *shall the cities of refuge be as the forsaken places of the forest* (xvii. 4, 7, 9). IN THAT DAY *there shall be five cities in the land of Egypt speaking the language of Canaan.* IN THAT DAY *shall there be an altar to Jehovah in the midst of Egypt.* IN THAT DAY *shall there be a highway from Egypt to Assyria, and Israel shall be in the midst of the land* (xix. 18, 19, 23, 24). *The inhabitants of the isle shall say* IN THAT DAY, *Behold our expectation!* (xx. 6.) A DAY *of tumult, and of treading down, and of perplexity by the Lord Jehovih Zebaoth* (xxii. 5). IN THAT DAY *Jehovah shall visit upon the host of the height, and upon the kings of the earth. After* MANY DAYS *shall they be visited: then the moon shall blush, and the sun be ashamed* (xxiv. 21–23). *It shall be said** IN THAT DAY, *Lo, this is our God, Whom we have waited for, that He may deliver us* (xxv. 9). IN THAT DAY *shall this song be sung in the land of Judah, We have a strong city* (xxvi. 1). IN THAT DAY *Jehovah shall visit with His sword.* IN THAT DAY *give answer unto her, A vineyard of pure wine* (xxvii. 1, 2, 12, 13). IN THAT DAY *shall Jehovah Zebaoth be for a crown of splendor and for a diadem of beauty* (xxviii. 5). *Then* IN THAT DAY *shall the deaf hear the words of the book, and the eyes of*

* The Latin reads *Jehovah dicet*, Jehovah will say.

the blind shall see out of darkness (xxix. 18). *There shall be streams of waters* IN THE DAY *of the great slaughter, when the towers fall; and the light of the moon shall be as the light of the sun* IN THE DAY *that Jehovah bindeth up the breach of His people* (xxx. 25, 26). IN THAT DAY *every man shall cast away his idols of silver and his idols of gold* (xxxi. 7). THE DAY *of Jehovah's vengeance,* THE YEAR *of His retributions* (xxxiv. 8). *These two things shall come to thee* IN ONE DAY, *loss of children and widowhood* (xlvii. 9). *My people shall know My name; and* IN THAT DAY, *that I am He that doth speak; behold it is I* (lii. 6). *Jehovah hath anointed Me to proclaim the acceptable* YEAR *of Jehovah, and* THE DAY *of vengeance of our God; to comfort all that mourn* (lxi. 1, 2). THE DAY *of vengeance is in My heart, and* THE YEAR *of My redeemed is come* (lxiii. 4).

In JEREMIAH: IN THOSE DAYS *they shall say no more, The ark of the covenant of Jehovah.* AT THAT TIME *they shall call Jerusalem the throne of Jehovah.* IN THOSE DAYS *the house of Judah shall go to the house of Israel* (iii. 16–18). IN THAT DAY *the heart of the king shall perish, and the heart of the princes, and the priests shall be astonished, and the prophets shall wonder* (iv. 9). *Behold* THE DAYS COME, *saith Jehovah, when the earth shall become a waste* (vii. 32, 34). *They shall fall among those who fall* IN THE DAY *of their visitation* (viii. 12). *Behold* THE DAYS COME *that I will visit every one that is circumcised in the foreskin* (ix. 25). IN THE TIME *of their visitation they shall perish* (x. 15). *There shall be no remains to them: I will bring evil upon them* IN THE YEAR *of their visitation* (xi. 23). *Behold,* THE DAYS COME, *saith Jehovah, when it shall no more be said* (xvi. 14). *I will regard them in the neck, and not the face,* IN THE DAY *of their destruction* (xviii. 17). *Behold,* THE DAYS COME *when I will give this place to devastation* (xix. 6, 8). *Behold,* THE DAYS COME *that I will raise to David a just Branch, Who shall reign a King.* IN THOSE DAYS *Judah shall be saved, and Israel shall dwell securely.*

Wherefore, behold, THE DAYS COME, *when they shall no more say. I will bring evil upon them* IN THE YEAR *of their visitation.* IN THE LAST DAYS *ye shall understand intelligence* (xxiii. 5, 6, 7, 12, 20). *Behold,* THE DAYS COME *in which I will turn again. Alas! for* THAT DAY *is great, and there shall be none like it. It shall come to pass* IN THAT DAY, *that I will break the yoke, and pull off the bands* (xxx. 3, 7, 8). *There shall be* A DAY *when the watchmen upon Mount Ephraim shall cry, Arise, let us go up to Zion, unto Jehovah our God! Behold,* THE DAYS COME *that I will make a new covenant with them. Behold,* THE DAYS COME *that the city shall be built to Jehovah* (xxxi. 6, 27, 31, 38). THE DAYS COME *that I will perform the good word.* IN THOSE DAYS *and* AT THAT TIME *will I cause a just Branch to grow up unto David.* IN THOSE DAYS *shall Judah be saved* (xxxiii. 14–16). *I will bring My words upon this city for evil* IN THAT DAY; *but I will deliver thee* IN THAT DAY (xxxix. 16, 17). THAT DAY *of the Lord Jehovih Zebaoth is* A DAY *of vengeance: He will take vengeance on His enemies.* THE DAY *of destruction is come upon them, and* THE TIME *of their visitation* (xlvi. 10, 21). *Because of* THE DAY *that cometh to lay waste* (xlvii. 4). *I will bring upon it* THE YEAR *of visitation. Yet I will bring back his captivity* IN THE LAST DAYS (xlviii. 44, 47). *I will bring destruction upon them* IN THE TIME *of their visitation. Her young men shall fall in the streets, and all the men of war shall be cut off* IN THAT DAY. IN THE LAST DAYS *I will bring back their captivity* (xlix. 8, 26, 39). IN THOSE DAYS *and* AT THAT TIME *the children of Israel and the children of Judah shall come together, and seek Jehovah their God.* IN THOSE DAYS *and* AT THAT TIME *the iniquity of Israel shall be sought for, and it shall not be. Woe unto them! for* THEIR DAY *is come,* THE TIME *of their visitation* (l. 4, 20, 27, 31). *They are vanity, the work of errors:* IN THE TIME *of their visitation they shall perish* (li. 18).

In EZEKIEL: *The end is come, the end is come; the morn-*

ing is come upon thee; THE TIME *is come,* THE DAY *of tumult is near. Behold* THE DAY; *behold, it is come! The morning is gone forth; the rod hath blossomed, violence hath budded.* THE TIME *is come,* THE DAY *draweth near upon all the multitude thereof. Silver and gold shall not deliver them* IN THE DAY *of the anger of Jehovah* (vii. 6, 7, 10, 12, 19). They said concerning the prophet, *The vision that he seeth shall come to pass after* MANY DAYS; *he prophesieth* FOR TIMES *that are afar off* (xii. 27). *They shall not stand in the battle* IN THE DAY *of Jehovah* (xiii. 5). *And thou pierced, wicked prince of Israel, whose* DAY *is come,* IN THE TIME *that iniquity shall have an end* (xxi. 25, 29). *The city sheddeth blood in the midst of it, that* HER TIME *may come; and thou hast caused* THE DAYS *to draw near, that thou mayest come to thy years* (xxii. 3, 4). *Shall it not be* IN THE DAY *when I take from them their strength? He that escapeth* IN THAT DAY *shall come unto thee to inform thine ears.* IN THAT DAY *shall thy mouth be opened to him that hath escaped* (xxiv. 25–27). IN THAT DAY *I will cause the horn of the house of Israel to grow* (xxix. 21). *Howl ye! Oh* THE DAY! *for* THE DAY *is near,* THE DAY *of Jehovah is near, a cloudy* DAY: *it will be* THE TIME *of the nations.* IN THAT DAY *messengers shall go forth from Me* (xxx. 2, 3, 9). IN THE DAY *when thou shalt go down into Hades* (xxxi. 15). *I will seek My flock* IN THE DAY *when it is in the midst of thy flock, and will deliver them out of all places whither they have been scattered in the cloudy and dark* DAY (xxxiv. 12). IN THE DAY *when I shall have cleansed you from all your iniquities* (xxxvi. 33). *Prophesy, and say,* IN THAT DAY, *when My people Israel shall dwell securely, shalt thou not know it?* IN THE LATTER DAYS *I will bring thee into My land.* IN THAT DAY, IN THE DAY *when Gog shall come upon the land. In My zeal* IN THE DAY *of My indignation, surely* IN THAT DAY, *there shall be a great earthquake in the land of Israel* (xxxviii. 14, 16, 18, 19). *Behold, it cometh:* THIS IS THE DAY *of which I have spoken; and it shall come to pass* IN

THAT DAY, *that I will give unto Gog a place for a sepulchre in the land of Israel; that the house of Israel may know that I am Jehovah their God* FROM THAT DAY AND THENCEFORTH (xxxix. 8, 11, 22).

In DANIEL: *God in the heavens hath revealed secrets, what shall be* IN THE LATTER DAYS (ii. 28). THE TIME CAME *that the saints should possess the kingdom* (vii. 22). *Attend; for* AT THE TIME OF THE END *shall be the vision. He said, Behold, I will make known to thee what shall be in* THE END *of anger; for* AT THE TIME APPOINTED *shall be* THE END. *The vision of the evening and of the morning is truth: shut up the vision, for it shall be for* MANY DAYS (viii. 17, 19, 26). *I am come to make thee understand what shall befall thy people* IN THE LAST DAYS; *for yet the vision is for* DAYS (x. 14). *The intelligent shall be proved, to purge and to cleanse them even unto* THE TIME OF THE END; *for it is yet for* A TIME *appointed* (xi. 35). AT THAT TIME *shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be* A TIME *of trouble, such as never was since there was a nation. Yet* AT THAT TIME *thy people shall be delivered, every one that shall be found written in the book* (xii. 1). *Thou, O Daniel, shut up the words, and seal the book, even to* THE TIME OF THE END. *From* THE TIME *that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Thou shalt stand in thy lot* AT THE END OF THE DAYS (xii. 4, 9, 11, 13).

In HOSEA: *I will make an* END *of the kingdom of the house of Israel.* IN THAT DAY *I will break the bow of Israel. Great shall be* THE DAY *of Jezreel* (i. 4, 5, 11). IN THAT DAY *thou shalt say, My husband.* IN THAT DAY *I will make a covenant for them.* IN THAT DAY *I will hear* (ii. 16, 18, 21). *The children of Israel shall return, and seek Jehovah their God, and David their king,* IN THE LAST DAYS (iii. 5). *Come, and let us return unto Jehovah: after two days, He will make us to live;* IN THE THIRD DAY *He*

will raise us up, and we shall live in His sight (vi. 1, 2). THE DAYS *of visitation are come,* THE DAYS *of retribution are come* (ix. 7).

In JOEL: *Alas for* THE DAY! *for* THE DAY *of Jehovah is at hand, and as devastation from Shaddai will it come* (i. 15). THE DAY *of Jehovah cometh:* A DAY *of darkness and thick darkness is at hand,* A DAY *of clouds and of obscurity.* THE DAY *of Jehovah is great and very terrible; and who can endure it?* (ii. 1, 2, 11.) IN THOSE DAYS *I will pour out My spirit upon the servants and upon the handmaids. The sun shall be turned into darkness, and the moon into blood, before the great and terrible* DAY *of Jehovah cometh* (ii. 29, 31). IN THOSE DAYS, *and* IN THAT TIME, *I will gather together all nations.* THE DAY *of Jehovah is near. It shall come to pass* IN THAT DAY, *the mountains shall drop down new wine* (iii. 1, 14, 18).

In OBADIAH: IN THAT DAY *I will destroy the wise men out of Edom. Do not rejoice over them* IN THE DAY *of their destruction, nor* IN THE DAY *of their distress; for* THE DAY *of Jehovah is near upon all the nations* (8, 12–15).

In AMOS: *He that is courageous in heart shall flee away naked* IN THAT DAY (ii. 16). IN THE DAY *that I shall visit the transgressions of Israel upon him* (iii. 14). *Woe unto you that desire* THE DAY *of Jehovah! What is* THE DAY *of Jehovah to you? It is* A DAY *of darkness and not of light. Shall not* THE DAY *of Jehovah be darkness, and not light? even thick darkness, and no brightness?* (v. 13, 18, 20.) *The songs of the temple shall wail* IN THAT DAY. IN THAT DAY *I will cause the sun to go down at noon; and I will darken the earth in the clear day.* IN THAT DAY *shall the fair virgins and young men faint for thirst* (viii. 3, 9, 13). IN THAT DAY *will I raise up the tabernacle of David that is fallen. Behold,* THE DAYS COME *that the mountains shall drop new wine* (ix. 11, 13).

In MICAH: IN THAT DAY *shall one lament, We are utterly wasted* (ii. 4). IN THE LAST DAYS, *the mountain of the house*

of Jehovah shall be established in the top of the mountains. IN THAT DAY *will I gather the halt* (iv. 1, 6). IN THAT DAY *I will cut off thy horses and thy chariots* (v. 10). THE DAY *of thy watchmen, thy visitation, cometh.* THE DAY *is come for building the walls.* IN THAT DAY, *he shall come even to thee* (vii. 4, 11, 12).

In HABAKKUK: *The vision is yet for* AN APPOINTED TIME, *and in the end it shall speak: though it delay, wait for it; because it will surely come, it will not tarry* (ii. 3). *O Jehovah,* IN THE MIDST OF THE YEARS *do Thy work;* IN THE MIDST OF THE YEARS *make known. God will come* (iii. 2).

In ZEPHANIAH: THE DAY *of Jehovah is at hand.* IN THE DAY *of Jehovah's sacrifice, I will visit upon the princes and upon the sons of the king.* IN THAT DAY *there shall be the voice of a cry.* AT THAT TIME *I will search Jerusalem with lamps.* THE GREAT DAY *of Jehovah is near.* THAT DAY *is* A DAY *of wrath;* A DAY *of anguish and distress;* A DAY *of wasting and devastation;* A DAY *of darkness and thick darkness;* A DAY *of clouds and cloudiness;* A DAY *of trumpet and shouting.* IN THE DAY *of the wrath of Jehovah, the whole land shall be devoured; for He will make even a speedy consummation with all those who dwell in the land* (i. 7, 8, 10, 12, 14–16, 18). *Before* THE DAY *of Jehovah's anger cometh upon you. It may be ye will be hid* IN THE DAY *of the anger of Jehovah* (ii. 2, 3). *Wait for Me, until* THE DAY *that I rise up to the prey; for it is My judgment.* IN THAT DAY *thou shalt not be ashamed of thy works.* IN THAT DAY *it shall be said to Jerusalem, Fear not.* AT THAT TIME *I will undo thy oppressors.* AT THAT TIME *I will bring you.* IN THAT TIME *I will gather you; for I will make you a name and a praise* (iii. 8, 11, 16, 19, 20).

In ZECHARIAH: *I will remove the iniquity of the land* IN ONE DAY. IN THAT DAY *shall ye call every man to his neighbor under the vine and under the fig-tree* (iii. 9, 10). *Then many nations shall cleave to Jehovah* IN THAT DAY (ii. 11). IN THOSE DAYS *shall ten men take hold of the skirt of a man*

that is a Jew (viii. 23). *Jehovah their God shall save them* IN THAT DAY, *as the flock of His people* (ix. 16). *My covenant was broken* IN THAT DAY (xi. 11). IN THAT DAY *will I make Jerusalem a lifting-stone for all people.* IN THAT DAY *I will smite every horse with astonishment.* IN THAT DAY *will I make the governors of Judah like a furnace of fire among the wood.* IN THAT DAY *shall Jehovah defend the inhabitants of Jerusalem.* IN THAT DAY *I will seek to destroy all the nations.* IN THAT DAY *the mourning shall become great in Jerusalem* (xii. 3, 4, 6, 8, 9, 11). IN THAT DAY *shall there be a fountain opened to the house of David and to the inhabitants of Jerusalem. It shall be* IN THAT DAY *that I will cut off the names of the idols in the land.* IN THAT DAY *the prophets shall be ashamed* (xiii. 1, 2, 4). *Behold,* THE DAY *of Jehovah cometh. His feet shall stand* IN THAT DAY *upon the Mount of Olives.* IN THAT DAY *there shall not be light and brightness; but it shall be* ONE DAY *that shall be known unto Jehovah, not day nor night: but it shall come to pass that at evening time it shall be light.* IN THAT DAY *living waters shall go out from Jerusalem.* IN THAT DAY *Jehovah shall be one, and His name one.* IN THAT DAY *there shall be a great tumult of Jehovah.* IN THAT DAY *there shall be upon the bells of the horses, Holiness to Jehovah.* IN THAT DAY *there shall be no more a Canaanite in the house of Jehovah* (xiv. 1, 4, 6–9, 13, 20, 21).

In MALACHI: *But who can bear* THE DAY *of His coming? and who will stand when He shall appear? And they shall be Mine, saith Jehovah,* IN THE DAY *which I make, for wealth. Behold,* THE DAY COMETH *that shall burn as an oven. Behold, I send you Elijah the prophet before the coming of the great and dreadful* DAY *of Jehovah* (iii. 2, 17; and iv. 1, 5).

In DAVID: IN HIS DAYS *the just shall flourish, and abundance of peace. He shall rule also from sea to sea, and from the river even to the ends of the earth* (Ps. lxxii. 7, 8; besides other places).

5. In these passages, by *day* and by *time* is meant the Coming of the Lord; by *a day* or *time* of darkness, thick darkness, obscurity, of no light, of devastation, of the end of iniquity, of destruction, is meant the Coming of the Lord, when He was no longer known, and thus when nothing of the church was left any longer. By *a day* cruel and terrible, of wrath, anger, tumult, visitation, of sacrifice, retribution, distress, war, and of a cry, is meant the Coming of the Lord to judgment. By *the day* in which Jehovah alone shall be exalted; in which He shall be one, and His name one; in which the Branch of Jehovah shall be beautiful and glorious; in which the just shall flourish; in which He shall make alive; in which He shall seek His flock; in which He shall make a new covenant; in which the mountains shall drop new wine, and living waters shall go out from Jerusalem; in which they shall look to the God of Israel (and more to the same purport),—is meant the Coming of the Lord to establish a new church, which shall acknowledge Him as Redeemer and Saviour.

6. To these may be added some passages which speak more openly of the Coming of the Lord, as the following: *The Lord Himself shall give you a sign. Behold, a virgin shall conceive and bear a Son, and shall call His name* GOD WITH US (Is. vii. 14; Matt. i. 22, 23). *Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor,* GOD, *Mighty, the Father of eternity, the Prince of peace. Of the increase of His government and peace there shall be no end; upon the throne of David, and upon his kingdom, to establish it in judgment and justice, from henceforth even for ever* (Is. ix. 6, 7). *And there shall come forth a Rod out of the stem of Jesse, and a Branch out of his roots shall bear fruit; and the spirit of Jehovah shall rest upon Him, the spirit of wisdom and intelligence, the spirit of counsel and might. And justice shall be the girdle of His loins, and truth the girdle of His reins. And* IN THAT DAY *there*

shall be a Root of Jesse, Which shall stand for an ensign of the people: to Him shall the nations seek, and His rest shall be glory (xi. 1, 2, 5, 10). *Send ye the lamb of the Ruler of the land, from the rock towards the desert, to the mount of the daughter of Zion. By mercy the throne is established; and He sitteth upon it in truth, in the tabernacle of David, judging and seeking judgment, and hastening justice* (xvi. 1, 5). *It shall be said in that day,* LO, THIS IS OUR GOD; *we have waited for Him that He may save us.* THIS IS JEHOVAH; *we have waited for Him: let us be glad, and rejoice in His salvation* (xxv. 9). *The voice of one crying in the wilderness, Prepare ye the way of* JEHOVAH; *make straight in the desert a highway for* OUR GOD. *For the glory of* JEHOVAH *shall be revealed, and all flesh shall see it together. Behold,* THE LORD JEHOVIH *will come in strength, and His arm shall rule for Him; behold, His reward is with Him. He shall feed His flock like a shepherd* (xl. 3, 5, 10, 11). *Mine Elect, in Whom My soul delighteth. I,* JEHOVAH, *have called Thee in justice, and will give Thee for a covenant of the people, for a light of the nations, to open the blind eyes, to bring out the bound from the prison, and those who sit in darkness out of the prison-house. I am* JEHOVAH; *that is My name; and My glory will I not give to another* (xlii. 1, 6–8). *Who hath believed our word, and to whom is the arm of Jehovah revealed? He hath no form nor comeliness; and, when we shall see Him, there is no beauty that we should desire Him. He hath borne our griefs, and carried our sorrows* (liii. throughout). *Who is this that cometh from Edom, with dyed garments from Bozrah, walking in the greatness of his strength? I Who speak in justice, mighty to save. For the day of vengeance is in My heart, and the year of My redeemed is come. So He was their Saviour* (lxiii. 1, 4, 8). *Behold, the days come that I will raise up to David a just Branch, Who shall reign King, and prosper, and shall execute judgment and justice in the earth; and this is His name which they shall call Him,* JEHOVAH OUR JUSTICE (Jer. xxiii. 5, 6;

xxxiii. 15, 16). *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: He is just, and having salvation, He shall speak peace to the nations, and His dominion shall be from sea to sea, and from the river even to the ends of the earth* (Zech. ix. 9, 10). *Shout for joy, and be glad, O daughter of Zion: lo, I come, that I may dwell in the midst of thee. And many nations shall cleave to* JEHOVAH *in that day, and shall be My people* (ii. 10, 11). *But thou Bethlehem Ephratah, it is little that thou art among the thousands of Judah: out of thee shall He come forth unto Me Who shall be Ruler in Israel, and Whose goings-forth have been from of old, from the days of eternity. He shall stand and feed in the strength of* JEHOVAH (Mic. v. 2, 4). *Behold, I send My Messenger, and He shall prepare the way before Me; and* THE LORD *Whom ye seek shall suddenly come to His temple; and the Messenger of the covenant Whom ye desire, behold He is coming. Who can bear the day of His coming? Behold, I send unto you Elijah the prophet before the coming of the great and dreadful day of* JEHOVAH (Mal. iii. 1, 2; iv. 5). *I saw, and lo, with the clouds of the heavens as it were the Son of Man was coming; and there was given Him dominion and glory and a kingdom; and all peoples, nations, and languages shall worship Him. His dominion is the dominion of an age, which will not pass away; and His kingdom, which will not perish. And all dominions shall worship Him and obey Him* (Dan. vii. 13, 14, 27). *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to seal up the vision, and prophecy, and to anoint the Holy of holies. Know, therefore, and understand, that from the going-forth of the word to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks* (ix. 24, 25). *I will set His hand also in the sea, and His right hand in the rivers. He shall cry unto Me, Thou art My Father, My God, and the Rock of My salvation. Also I will make Him My Firstborn, higher than the kings of the earth. His seed also will*

I make to endure for ever, and His throne as the days of the heavens (Ps. lxxxix. 25–27, 29). JEHOVAH *said to my* LORD, *Sit Thou at My right hand, till I make Thine enemies Thy footstool.* JEHOVAH *shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. Thou art a priest for ever, after the order of Melchisedek* (CX. 1, 2, 4; Matt. xxii. 44; Luke xx. 41, 42). *I have anointed My King over Zion, the mountain of My holiness. I will declare the decree:* JEHOVAH *hath said unto Me, Thou art My Son; this day have I begotten Thee. I will give the nations for Thine inheritance, and the ends of the earth for Thy possession. Kiss the Son, lest He be angry, lest ye perish in the way. Blessed are all they who trust in Him* (Ps. ii. 6–8, 12). *Thou hast made Him a little lower than the angels; but with glory and honor hast Thou crowned Him. Thou hast made Him to have dominion over the works of Thy hands; Thou hast put all things under His feet* (Ps. viii. 5, 6). JEHOVAH, *remember David; how he sware to* JEHOVAH, *and vowed to the Mighty One of Jacob, Surely I will not come into the tabernacle of my house, nor go up into my bed, I will not give sleep to my eyes, until I find out a place for* JEHOVAH, *a habitation for the Mighty One of Jacob. Lo, we heard of Him at Ephratah, we found Him in the fields of the wood. We will go into His tabernacle; we will bow down at His footstool. Let Thy priests be clothed with justice, and let Thy saints shout for joy* (Ps. cxxxii. 1–9). But these passages are but few compared with what might be adduced.

7. That the whole Sacred Scripture was written concerning the Lord alone, will more fully appear from what follows, particularly from the things which are to be adduced in the little work concerning the "Sacred Scripture." From this, and from no other source, is the holiness of the Word: this is also meant by these words in the Apocalypse, *The testimony of Jesus is the spirit of prophecy* (xix. 10).

II.

THAT THE LORD FULFILLED ALL THE THINGS OF THE LAW, MEANS THAT HE FULFILLED ALL THINGS OF THE WORD.

8. It is believed by many at this day, that where it is said of the Lord that He fulfilled the Law, it is meant that He fulfilled all the commandments of the Decalogue, and that He thus became Justice; and that He also justified men in the world by faith in this. That, however, is not meant; but that He fulfilled all the things which are written concerning Him in the Law and the Prophets, that is, in the whole Sacred Scripture; for this treats of Him alone, as was said in the foregoing chapter. That many have believed otherwise, is because they have not searched the Scriptures, and seen what is there meant by the Law. By the Law are there meant, in the strict sense, the Ten Commandments of the Decalogue; in a wider sense, all that was written by Moses in his five books; and in the widest sense, all things of the Word. (1.) *That by the Law, in the strict sense, are meant the Ten Commandments of the Decalogue*, is known.

9. (2.) *That by the Law, in a wider sense, is meant all that was written by Moses in his five books*, is evident from the following passages. In Luke: Abraham said to the rich man in hell, *They have Moses and the Prophets; let them hear them. If they hear not Moses and the Prophets, neither will they be persuaded if one should rise from the dead* (xvi. 29, 31). In John: Philip said to Nathanael, *We have found Him of Whom Moses in the Law, and the Prophets, did write* (i. 45). In Matthew: *Think not that I am come*

to destroy the Law and the Prophets; I am not come to destroy, but to fulfil (v. 17). In the same: *All the Prophets and the Law prophesied until John* (xi. 13). In Luke: *The Law and the Prophets were until John; since that time, the kingdom of God is preached* (xvi. 16). In Matthew: *All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the Law and the Prophets* (vii. 12). In the same: *Jesus said, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and thou shalt love thy neighbor as thyself. On these two commandments hang the Law and the Prophets* (xxii. 37, 39, 40). In these passages, by *Moses and the Prophets*, as also by *the Law and the Prophets*, are meant all things that are written in the books of Moses and in the books of the Prophets. That by the *Law* are specifically meant all things that were written by Moses, is still more manifest from the following passages. In Luke: *And when the days of her purification according to the Law of Moses were fulfilled, they brought Jesus to Jerusalem, to present Him to the Lord; as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord; and to offer a sacrifice according to that which is said in the Law of the Lord, A pair of turtle-doves or two young pigeons. And the parents brought Jesus into the temple, to do for Him after the custom of the Law. And when they had performed all things that are according to the Law of the Lord* (ii. 22–24, 27, 39). In John: *Moses in the Law commanded that such should be stoned* (viii 5). In the same: *The Law was given by Moses* (i. 17). Hence it is evident, that sometimes the *Law*, and sometimes *Moses*, is named, where such things are treated of as are written in his books: as also in Matt. viii. 4; Mark x. 2–4; xii. 19; Luke xx. 28, 37; John iii. 14; vii. 19, 51; viii. 17; xix. 7. Moses also called many things that were commanded, *the Law;* as concerning the *burnt-offerings* (Lev. vi. 9; vii. 37), concerning the *sacrifices* (vi. 25; vii. 1, 11), concerning the *meat-offering* [mincha]

(vi. 14), concerning *leprosy* (xiv. 2), concerning *jealousy* (Num. v. 29, 30), concerning *the Nazariteship* (vi. 13, 21). And Moses himself called his books, the Law: *Moses wrote this Law, and delivered it unto the priests, the sons of Levi, who bore the ark of the covenant of Jehovah; and he said to them, Take this book of the Law, and put it by the side of the ark of the covenant of Jehovah* (Deut. xxxi. 9, 11, 26). It was placed *by the side;* for within, in the ark, were the tables of stone, which are the Law in the strict sense. The books of Moses are afterwards called the Book of the Law: *And Hilkiah the high priest said unto Shaphan the scribe, I have found the Book of the Law in the house of Jehovah. And when the king had heard the words of the Book of the Law, he rent his clothes* (2 Kings xxii. 8, 11; xxiii. 24).

10. (3.) *That all things of the Word are meant by the Law, in the widest sense,* may be evident from these passages: *Jesus answered them, Is it not written in your Law, I said, Ye are gods?* (John x. 34:) this is written Ps. lxxxii. 6. *The people answered, We have heard out of the Law, that Christ abideth for ever* (John xii. 34): this is written Ps. lxxxix. 29; cx. 4; Dan. vii. 14. *That the word might be fulfilled which is written in their Law, They hated Me without a cause* (John xv. 25): this is written Ps. xxxv. 19. *The Pharisees said, Hath any one of the rulers believed in Him? But this multitude who know not the Law* [*are cursed*] (John vii. 48, 49). *It is easier for heaven and earth to pass away than for one tittle of the Law to fall* (Luke xvi. 17). In these passages, by *the Law* is meant the whole Sacred Scripture.

11. That the Lord fulfilled all the things of the Law, means that He fulfilled all things of the Word. This is evident from the passages where it is said that the Scripture was fulfilled by Him, and that all things were finished; as from these: *Jesus went into the synagogue, and stood up to read. Then was delivered to Him the book of the Prophet Isaiah; and He unrolled the book, and found the place where*

it was written, The Spirit of the Lord is upon Me, wherefore He hath anointed Me; He hath sent Me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the bound, and sight to the blind; to proclaim the acceptable year of the Lord. And He rolled the book together, and said, To-day hath this Scripture been fulfilled in your ears (Luke iv. 16–21). *Search the Scriptures, and they testify of Me* (John v. 39). *That the Scripture might be fulfilled, He that eateth bread with Me hath lifted up his heel upon Me* (John xiii. 18). *None of them is lost, but the son of perdition, that the Scripture might be fulfilled* (John xvii. 12). *That the Word might be fulfilled which He spake, Of those whom Thou gavest Me, I have not lost one* (John xviii. 9). *Then said Jesus unto Peter, Put up thy sword in its place. How then should the Scriptures be fulfilled, that thus it must be? But all this was done that the Scriptures of the Prophets might be fulfilled* (Matt. xxvi. 52, 54, 56). *The Son of Man indeed goeth, as it is written of Him; that the Scriptures may be fulfilled* (Mark xiv. 21, 49). *Thus was the Scripture fulfilled, which said, He was numbered with the transgressors* (Mark xv. 28; Luke xxii. 37). *That the Scripture might be fulfilled, They parted My raiment among them, and for My vesture they did cast lots* (John xix. 24). *After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled* (John xix. 28). *When Jesus had received the vinegar, He said, It is finished* (that is, *It is fulfilled*) (John xix. 30). *These things were done that the Scripture should be fulfilled, A bone of Him shall not be broken. And again, another Scripture saith, They shall see Him Whom they pierced* (John xix. 36, 37). Besides other passages, in which words of the Prophets are adduced, without its being at the same time said that the Law or the Scripture was fulfilled. That all of the Word was written concerning Him, and that He came into the world to fulfil it, He also taught His disciples before He departed, in these words: Jesus said to

them, *O fools, and slow of heart to believe all things that the Prophets spake! Ought not Christ to have suffered this, and to enter into His glory? And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures things concerning Himself* (Luke xxiv. 25–27). And again: Jesus said to His disciples, *These are the words which I spake unto you while I was yet with you, That all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me* (Luke xxiv. 44). That the Lord fulfilled in the world all things of the Word, even to the smallest particulars of it, is evident from these His own words: *Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled* (Matt. v. 18). From these things it may now be clearly seen, that by the Lord's fulfilling all things of the Law is not meant that He fulfilled all the commandments of the Decalogue [merely], but all things of the Word.

III.

THE LORD CAME INTO THE WORLD THAT HE MIGHT SUBJUGATE THE HELLS, AND GLORIFY THE HUMAN; AND THE PASSION OF THE CROSS WAS THE LAST COMBAT, BY WHICH HE FULLY CONQUERED THE HELLS, AND FULLY GLORIFIED HIS HUMAN.

12. IT is known in the church that the Lord conquered death, by which is meant hell, and that He afterwards ascended with glory into heaven: but it is not yet known, that the Lord conquered death or hell by combats, which are temptations, and at the same time glorified His Human by them; and that the passion of the cross was the last combat or temptation by which He conquered and glorified. These temptations are much treated of in the Prophets and in David, but not so much in the Evangelists. In the latter, the temptations which He endured from childhood up, are described in a summary by His temptations in the wilderness, and by His being afterwards tempted of the Devil; and the last, by the things which He suffered in Gethsemane and upon the cross. Concerning His temptations in the wilderness, and afterwards by the Devil, see Matt. iv. 1–11; Mark i. 12, 13; and Luke iv. 1–13. But by these are meant all His temptations, even to the last of them. He revealed no more concerning them to His disciples: for it is said in Isaiah, *He was oppressed and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He opened not His mouth* (liii. 7). Concerning His temptations in Gethsemane, see Matt.

xxvi. 36–44, Mark xiv. 32–42, and Luke xxii. 39–46; and concerning the temptations on the cross, Matt. xxvii. 33–56, Mark xv. 22–38, Luke xxiii. 33–49, and John xix. 17–37. Temptations are nothing else than combats against the hells. Concerning the Lord's temptations or combats, see n. 201 and 302 in the treatise concerning the "New Jerusalem and its Heavenly Doctrine," published at London; and concerning temptations in general, n. 187–200 of the same.

13. That by the passion of the cross the Lord fully conquered the hells, He teaches in John: *Now is the judgment of this world; now shall the prince of this world be cast out* (xii. 31): this the Lord spake when the passion of the cross was at hand. In the same: *The prince of this world is judged* (xvi. 11). In the same: *Be of good cheer; I have overcome the world* (xvi. 33). And in Luke: *Jesus said, I saw Satan as lightning fall from heaven* (x. 18). By the *world*, the *prince of the world*, *Satan*, and the *Devil*, is meant hell.

That by the passion of the cross the Lord also fully glorified His Human, He teaches in John: After Judas had gone out, Jesus said: *Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him* (xiii. 31, 32). In the same: *Father, the hour is come: glorify Thy Son, that Thy Son also may glorify Thee* (xvii. 1, 5). In the same: *Now is My soul troubled. And He said, Father, glorify Thy name; and there came a voice from heaven, I have both glorified it, and will glorify it again* (xii. 27, 38). In Luke: *Ought not Christ to have suffered this, and to enter into His glory?* (xxiv. 26.) These things are said concerning the passion. Glorification is the uniting of the Divine and the Human: wherefore it is said, *And God will glorify Him in Himself.*

14. That the Lord came into the world to reduce all things in the heavens, and thence in the earth, to order,

and that this was done by combats against the hells (which then infested every man coming into the world and going out of the world), and that He thereby became Justice, and saved men (who without that could not have been saved), is foretold in many passages in the Prophets, of which only a few will be adduced. In Isaiah: *Who is this that cometh from Edom, with dyed garments from Bozrah? He that is glorious in His apparel, walking in the greatness of His strength? I that speak in justice, mighty to save. Wherefore art Thou red in Thy apparel, and Thy garments as of one that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was not a man* [vir] *with Me: therefore I have trodden them in Mine anger, and trampled them in My wrath. Thence their victory is sprinkled upon My garments; for the day of vengeance is in My heart and the year of My redeemed is come. My own arm brought salvation to Me. I brought down their victory to the earth. He said, Behold, they are My people, children: so He became their Saviour. In His love and in His pity He redeemed them* (lxiii. 1–9). These things are concerning the combats of the Lord against the hells. By the *apparel* in which He was glorious, and which was *red*, is meant the Word, to which violence was done by the Jewish people. The combat itself against the hells, with the victory over them, is described by *His treading them in His anger*, and *trampling upon them in His wrath*. That He fought alone, and from His own power, is described by these words: *Of the people, there was not a man* [vir] *with Me. My own arm brought salvation to Me. I brought down their victory to the earth.* That He thereby saved and redeemed, is described by these words: *Therefore He became their Saviour; in His love and in His pity He redeemed them.* That this was the cause of His Coming, is described by these words: *The day of vengeance is in My heart, and the year of My redeemed is come.* Again, in Isaiah: *He saw that there was no man, and wondered*

that there was no intercessor: therefore His own arm brought salvation to Him, and His justice it sustained Him. Thence He put on justice as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. Then He came to Zion a Redeemer (lix. 16, 17, 20). These things also are concerning the combats of the Lord against the hells, when He was in the world. That He fought against them alone, from His own power, is meant by this: *He saw there was no man: therefore His own arm brought salvation to Him.* That thence He became Justice, by this: *His justice sustained Him: whence He put on justice as a breastplate.* That He thus redeemed, by this: *Then He came to Zion a Redeemer.* In Jeremiah: *They are dismayed, and their mighty ones are beaten down; they have fled apace, and they look not back. This is the day of the Lord Jehovih Zebaoth, a day of vengeance: that He may take vengeance on His enemies, the sword shall devour, and it shall be satiated* (xlvi. 5, 10). The Lord's combat with the hells, and His victory over them, are described by their *being dismayed*, their *mighty ones being beaten down*, their *fleeing apace*, and *not looking back. Their mighty ones* and *enemies* are the hells; because all therein have hatred towards the Lord. His Coming into the world for that purpose is meant by these words: *It is the day of the Lord Jehovih Zebaoth, a day of vengeance, that He may take vengeance on His enemies.* Again, in the same Prophet: *The young men shall fall in the streets, and all the men of war shall be cut off, in that day* (xlix. 26). In Joel: *Jehovah hath uttered His voice before His army. The day of Jehovah is great and very terrible: who, then, shall be able to endure it?* (ii. 11.) In Zephaniah: *In the day of the sacrifice of Jehovah, I will visit upon the princes, upon the sons of the king, and upon all that are clothed with strange apparel. That day is a day of trouble, a day of the trumpet and of shouting* (i. 8, 15, 16). In Zechariah: *Then Jeho-*

vah shall go forth and fight against the nations, as when He fought in the day of battle. His feet shall stand in that day upon the Mount of Olives, which is before the face of Jerusalem: then shall ye flee to the valley of My mountains. In that day, there shall not be light and brightness, but Jehovah shall be King over all the earth; in that day shall Jehovah be one, and His name one (xiv. 3–6, 9). In these passages also the combats of the Lord are treated of: by *that day* is meant His Coming; *the Mount of Olives*, which was before the face of Jerusalem, was also the place where the Lord was wont to tarry: see Mark xiii. 3; xiv. 26; Luke xxi. 37; xxii. 39; John viii. 1; and elsewhere. In David: *The cords of death compassed Me about, the cords of hell compassed Me about, the snares of death prevented Me: therefore He sent arrows and many lightnings, and discomfited them. I will pursue My enemies and overtake them, neither will I turn back till I have consumed them: I have wounded them, so that they cannot rise. Thou wilt gird Me with strength unto battle; Thou wilt put My enemies to flight. I will beat them as small as the dust before the wind; I will cast them out as the dirt in the streets* (Ps. xviii. 4, 5, 14, 37, 38, 39, 42). The *cords* and *snares of death* that compassed and prevented, signify temptations; which, because they are from hell, are also called the cords of hell. These, and all the other things in this Psalm, treat of the combats and of the victories of the Lord. Wherefore it is also said, *Thou wilt make Me the Head of the nations: a people which I have not known shall serve Me* (verse 43). Again, in David: *Gird Thy sword upon Thy thigh, O Mighty One. Thine arrows are sharp in the heart of the king's enemies: the people shall fall under Thee. Thy throne is for ever and ever. Thou lovest justice: therefore God hath anointed Thee* (Ps. xlv. 3, 5–7). This also is concerning combats with the hells, and concerning their subjugation: for the Lord is treated of in the whole of that Psalm; namely, His combats, His glorification,

and the salvation of the faithful by Him. Again, in David: *A fire shall go before Him, and burn up His enemies round about: the earth shall see and tremble, the mountains shall melt like wax, at the presence of the Lord of the whole earth. The heavens shall declare His justice, and all the people shall see His glory* (Ps. xcvii. 3–6). In this Psalm, also, the Lord and the same things are treated of. Again: *Jehovah said to my Lord, Sit Thou at My right hand, until I make Thy enemies Thy footstool; rule Thou in the midst of Thy enemies. The Lord at Thy right hand did strike through kings in the day of His anger. He filled with dead bodies; He wounded the head over many countries* (Ps. cx. 1, 2, 5, 6). That these things were said concerning the Lord, is evident from the Lord's own words, Matt. xxii. 44, Mark xii. 36, and Luke xx. 42. By *sitting at the right hand* is signified omnipotence; by *enemies* are signified the hells; by *kings*, those there who are in falsities of evil; by *making them a footstool, striking through them in the day of His anger*, and *filling with dead bodies*, is signified to destroy their power; and by *wounding the head over many countries* is signified to destroy all. Since the Lord alone conquered the hells, without the aid of any angel, therefore He is called A MIGHTY ONE, and A MAN OF WAR (Isa. xlii. 13); THE KING OF GLORY; JEHOVAH STRONG AND MIGHTY, THE MIGHTY IN BATTLE (Ps. xxiv. 8, 10); THE MIGHTY ONE OF JACOB (Ps. cxxxii. 2); and, in many places, JEHOVAH ZEBAOTH, that is, JEHOVAH OF THE ARMIES OF WAR. His Coming is also called *the day of Jehovah*, terrible, cruel, of indignation, of wrath, of anger, of revenge, of ruin, of war, of the trumpet and shouting, and of tumult; as may be seen in the passages cited above, n. 4.

Since a last judgment was effected by the Lord when He was in the world, by combats with the hells and by their subjugation, the *judgment* which He was to effect is therefore treated of in many places, as in David: *Jehovah*

cometh to judge the earth. He shall judge the world in justice, and the people in truth (Ps. xcvi. 13: so in many other places). These are from the prophetical parts of the Word. But in the historical parts of the Word similar things were represented by the wars of the children of Israel with various nations; for all that is written in the Word, as well in the prophetical as the historical parts, is written concerning the Lord: and the Word is Divine from this. Many arcana of the Lord's glorification are contained in the rituals of the Israelitish Church; as in the burnt offerings and sacrifices; also in its sabbaths and feasts, and in the priesthood of Aaron and the Levites; likewise in the other things in Moses, which are called laws, judgments, and statutes; which is also meant by the Lord's words to the disciples, that *He must fulfil all the things which were written concerning Him in the Law of Moses* (Luke xxiv. 44): as also to the Jews, that *Moses wrote of Him* (John v. 46). From all this, now, it is manifest, that the Lord came into the world, that He might subjugate the hells and glorify His Human; and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified the Human. But more on this subject may be seen in the treatise that is to follow concerning the "Sacred Scripture," where will be collected all the passages from the prophetical Word which treat of the combats of the Lord with the hells, and of His victories over them; or, what is the same thing, which treat of the last judgment executed by Him when He was in the world: also the passages concerning the passion and concerning the glorification of His Human; which are so numerous, that, if quoted in full, they would fill many pages.

IV.

BY THE PASSION OF THE CROSS, THE LORD DID NOT TAKE AWAY SINS, BUT HE BORE THEM.

15. THERE are some within the church, who believe that, by the passion of the cross, the Lord took away sins, and satisfied the Father, and so wrought redemption. Some also believe that He transferred to Himself the sins of those who have faith in Him, and that He bore them, and cast them into the depth of the sea, that is, into hell. These things they confirm with themselves by the words of John concerning Jesus: *Behold the Lamb of God, Who taketh away the sins of the world!* (John i. 29;) and by the words of the Lord in Isaiah: *He hath taken our sicknesses, and borne our pains. He was wounded for our transgressions; He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His wound we are healed. Jehovah hath laid on Him the iniquities of us all. He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter. He was cut off out of the land of the living; for the transgression of My people was He stricken; that He might give the wicked in His sepulchre and the rich in His death.* He shall see of the travail of His soul, and shall be satisfied. By His knowl-*

* The attempt has here been made to give a literal translation of the original Latin. That of *Schmidius* is like it. For the explanation, see "Apoc. Expl." n. 659. This sentence has been hard for the interpreters. A learned friend regards the following as the correct translation of the Hebrew: *And he* [or *they*] *put His sepulchre with the wicked, and His grave-mounds with the rich.*

edge shall He justify many; for He shall bear their iniquities. He hath poured out His soul unto death, and hath been numbered with transgressors, and He bare the sin of many, and made intercession for the transgressors (liii. 1, to the end). These things are said concerning the temptations of the Lord, and concerning His passion; and by *taking away sins and sicknesses*, and by *laying on Him the iniquities of all*, is meant the same as by *bearing pains and iniquities*. First, therefore, it shall be told what is meant by *bearing iniquities*, and afterwards what by *taking them away*. By bearing iniquities, nothing else is meant than to endure grievous temptations; also to suffer the Jews to do with Him as they had done with the Word, and to treat Him in the same manner, because He was the Word: for the church, which then was with the Jews, was utterly devastated; and it was devastated by their perverting all things of the Word, so that there was no truth left: wherefore they did not acknowledge the Lord. This is meant and signified by all things of the Lord's passion. The prophets also were treated in like manner, because they represented the Lord as to the Word, and thence as to the church; and the Lord was The Prophet. That the Lord was The Prophet, may appear from these passages: *Jesus said*, A PROPHET *is not less honored than in his own country and in his own house* (Matt. xiii. 57; Mark vi. 4; Luke iv. 24). Jesus said, *It is not meet that a* PROPHET *perish out of Jerusalem* (Luke xiii. 33). They said of Jesus, *He is the* PROPHET *of Nazareth* (Matt. xxi. 11; John vii. 40). *And there came fear on all, and they glorified God, saying, That a* GREAT PROPHET *is risen up among us* (Luke vii. 16). *That a* PROPHET *should be raised up out of the midst of the brethren, whose words they should obey*, may be seen in Deuteronomy (xviii. 15–19).

That the like was done with the prophets, is evident from what now follows. The Prophet Isaiah was commanded to represent the state of the church by loosing the sack-

cloth from off his loins, and putting off the shoe from his foot, and going naked and barefoot three years, for a sign and a wonder (Isa. xx. 2, 3). The Prophet Jeremiah was commanded to represent the state of the church, by buying him a girdle, and putting it upon his loins; he was commanded not to draw it through the water, but to hide it in the hole of a rock near the river Euphrates; and after many days he found it rotten (Jer. xiii. 1–7). The same prophet also represented the state of the church, by his not taking a wife in that place, nor going into the house of mourning, nor going to lament, nor entering into the house of feasting (xvi. 2, 5, 8). It was commanded the Prophet Ezekiel, that he should represent the state of the church, by drawing a barber's razor upon [the hair of] his head and upon his beard, and afterwards that he should divide them, burn a third part in the midst of the city, smite a third part with the sword, and scatter a third part to the wind; and should bind a few hairs in his skirts, then cast them into the midst of the fire, and burn them (Ezek. v. 1–4). The same prophet was also commanded to represent the state of the church, by making vessels for removing, and by removing to another place in the sight of the children of Israel; and that he should bring forth the vessels by day, and go forth in the evening through a hole dug in the wall; that he should cover his face that he might not see the ground; and that thus he should be a wonder to the house of Israel, and should say, *Lo! I am your wonder: as I have done, so shall it be done to you* (Ezek. xii. 3–7 and 11). It was commanded the Prophet Hosea that he should represent the state of the church by taking to himself a harlot to wife; and he also took one, and she bore him three sons, one of whom he called Jezreel, another, "Not to be pitied," and the third, "Not my people" (Hos. i. 2–9). And again it was commanded him, that he should go and love a woman beloved by her companion, and an adulteress, whom also he bought for him-

self for fifteen pieces of silver (Hos. iii. 1, 2). It was commanded Ezekiel the prophet, that he should represent the state of the church, by taking a tile, and engraving Jerusalem upon it; and that he should lay siege, and cast a trench and a mound against it, and should put an iron pan between himself and the city, and should lie on his left side, and afterwards on his right, three hundred and ninety days [and forty days].* Also that he should take wheat, barley, lentils, millet, and spelt, and make bread for himself of them, which he should then eat by measure. And that he should also make for himself a cake of barley with man's dung; and, because he prayed that it might not be so, it was commanded that he should make it with cow's dung (Ezek. iv. 1–15). The prophets also represented other things besides; as Zedekiah, by the horns of iron which he made for himself (1 Kings xxii. 11); and another prophet, by his being smitten and wounded, and putting ashes upon his eyes (1 Kings xx. 35–38). In general, the prophets represented the Word in the ultimate sense, which is the sense of the letter, by a vesture of hair (Zech. xiii. 4): wherefore Elijah was clothed with such a vesture, and was girded with a leathern girdle about his loins (2 Kings i. 8). Likewise John the Baptist, who *had his raiment of camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey* (Matt. iii. 4). From these things it is manifest, that the prophets represented the state of the church, and the Word; for he who represents the one represents the other also; for the church is from the Word, and is according to the reception of it in life and faith. Wherefore also, by the prophets, wherever they are named in both Testaments, the Doctrine of the Church from the Word is signified; but by the Lord, as the greatest Prophet, is signified the Church itself and the Word itself.

* The words within brackets are supplied from the "Doctrine concerning the Sacred Scripture" (n. 16).

16. *Bearing the iniquities and sins of the people*, means that the state of the church from the Word was represented in the prophets. That it is so, is evident from what is said concerning the Prophet Isaiah: *That he went naked and barefoot three years, for a sign and a wonder* (Isa. xx. 2, 3). Concerning the Prophet Ezekiel: *That he carried out the vessels for removing, and covered his face, so that he might not see the earth; and that thus he was a wonder to the house of Israel, and also said, I am your wonder* (Ezek. xii. 3–11). That this was their bearing iniquities, manifestly appears in Ezekiel, when he was ordered to lie three hundred and ninety days on his left side, and forty days on his right side, against Jerusalem, and to eat a cake of barley made with cow's dung; where these things also are read: *Lie thou also upon thy left side, and* LAY THE INIQUITY OF THE HOUSE OF ISRAEL *upon it. The number of days that thou shalt lie upon it, thou shalt* BEAR THEIR INIQUITY; *for I will give thee the years of* THEIR INIQUITY, *according to the number of three hundred and ninety days, that* THOU MAYST BEAR THE INIQUITY OF THE HOUSE OF ISRAEL. *And when thou hast accomplished them, thou shalt lie again on thy right side, that* THOU MAYST BEAR THE INIQUITY OF THE HOUSE OF JUDAH, *forty days* (Ezek. iv. 4–6). That the prophet, by thus bearing the iniquities of the house of Israel and the house of Judah, did not take them away, and thus expiate them, but only represented and pointed them out, is manifest from what follows there: *Jehovah said, Thus shall the children of Israel eat their defiled bread among the nations whither I will drive them. Behold, I will break the staff of bread in Jerusalem, that they may want bread and water, and be astonished one at another, and consume away for their iniquity* (verses 13, 16, 17, in the same chapter). In like manner, when the same prophet showed himself, and said, *Behold, I am your wonder*, it is also said, *As I have done, so shall it be done unto them* (Ezek. xii. 6, 11). The like, therefore, is meant concerning the Lord, where it is said, *He hath taken our sick-*

nesses, He hath borne our pains; Jehovah hath laid on Him the iniquity of us all; by His knowledge He hath justified many, for He hath borne their iniquities (Isa. liii.); the passion of the Lord is treated of in this whole chapter. That the Lord Himself, as the greatest Prophet, represented the state of the church as to the Word, is manifest from the particulars of His passion: as, that He was betrayed by Judas; that He was seized and condemned by the chief priests and elders; that they smote Him with the hand; that they struck Him on the head with a reed; that they put on Him a crown of thorns; that they divided His garments, and cast lots for His vesture; that they crucified Him; that they gave Him vinegar to drink; that they pierced His side; that He was buried, and rose again on the third day. His being betrayed by Judas signified that He was betrayed by the Jewish nation, with whom the Word then was; for Judas represented that nation. His being seized and condemned by the chief priests and elders signified that this was done by the whole of that church. Their scourging Him, spitting in His face, smiting Him, and striking Him on the head with a reed, signified that they did the like to the Word in respect to its Divine truths, which all treat of the Lord. Their putting on Him a crown of thorns signified that they falsified and adulterated those truths. Their dividing His garments and casting lots for His vesture signified that they dispersed all the truths of the Word, but not its spiritual sense: this sense of the Word was signified by the vesture of the Lord. Their crucifying Him signified that they destroyed and profaned the whole Word. Their offering Him vinegar to drink signified that all was falsified and false: wherefore He did not drink it; and He then said, *It is finished.* Their piercing his side signified that they had entirely extinguished all the truth of the Word, and all its good. His being buried signified the rejection of the residue of the human from the mother; and His rising again on the third

day signified His glorification. The like is signified by the same things in the Prophets and Psalms where they are predicted. Wherefore, after He had been scourged and led out, wearing the crown of thorns and the purple robe put on Him by the soldiers, He said, *Behold the man!* (John xix. 1, 5). This was said, because by *man* is signified the church; for by the *Son of Man* is signified the truth of the church, thus the Word. From these things, now, it is manifest, that by *bearing iniquities* is meant to represent in Himself, and exhibit in effigy, sins against the Divine truths of the Word. That the Lord endured and suffered such things as the Son of Man, and not as the Son of God, will be seen in what follows; for the Son of Man signifies the Lord as to the Word.

17. Something shall now be said as to what is meant by *taking away sins*. By taking away sins the like is meant as by redeeming man and saving him; for the Lord came into the world that man might be saved. Without His Coming, no mortal could have been reformed and regenerated, and thus saved; but this could be done after the Lord had taken away all power from the Devil, that is, from hell, and had glorified His Human, that is, united it to the Divine of His Father. If these things had not been done, no man would have been able to receive any Divine truth that would remain with him, and still less any Divine good; for the Devil, who before had superior power, would have plucked them out of his heart. From these things, it is manifest that the Lord did not take away sins by the passion of the cross, but that He takes them away, that is, removes them, in those who believe in Him, in living according to His commandments; as the Lord also teaches in Matthew: *Think not that I am come to destroy the Law and the Prophets. Whosoever shall break the least of these commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall do and teach them, the same shall be called great in the kingdom*

of the heavens (v. 17, 19). Every one may see from reason alone, if he be in any enlightenment, that sins cannot be taken away from man except by actual repentance; which is, for the man to see his sins, implore help of the Lord, and desist from them. To see, believe, and teach otherwise, is not from the Word, nor is it from sound reason, but from lust and a depraved will, which constitute man's *proprium*, from which intelligence is turned into folly.

V.

THE IMPUTATION OF THE LORD'S MERIT IS NOTHING ELSE THAN THE REMISSION OF SINS AFTER REPENTANCE.

18. It is believed in the church that the Lord was sent by the Father to make an atonement for the human race, and that this was done by fulfilling the Law and by the passion of the cross; and that He thus endured damnation, and made satisfaction; and that, without that atonement, satisfaction, and propitiation, the human race would have perished in eternal death; and this from justice, which some also call vindictive. It is true, that, without the Coming of the Lord into the world, all would have perished: but how it is to be understood that the Lord fulfilled all things of the Law, may be seen above, in its own article; and also why He suffered the cross: from which it may be seen, that it was not from any vindictive justice, for this is not a Divine attribute. Justice, love, mercy, and goodness are the Divine attributes; and God is justice itself, love itself, mercy itself, and goodness itself; and, where these are, there is nothing of vengeance, thus no vindictive justice. Whereas many have hitherto understood the fulfilling of the Law and the passion of the cross to mean no otherwise than that the Lord by these two things made satisfaction for the human race and took away from them the foreseen or destined damnation, in sequence and at the same time from the principle that man is saved by the mere faith that it is so, has followed the dogma that the Lord's merit is imputed by the acceptance of those two things which were of the Lord's merit,

for satisfaction. But this falls to the ground from what has already been said concerning the fulfilling of the law by the Lord, and His passion of the cross; and it may at the same time be seen, that the imputation of merit is an expression without meaning, unless by it be meant the remission of sins after repentance: for nothing of the Lord can be imputed to man; but salvation may be awarded by the Lord, after man has repented, that is, after he has seen and acknowledged his sins and then desists from them; and this from the Lord. Salvation is then awarded to him in such a way that man is not saved by his merit and by his own justice, but by the Lord Who fought and conquered the hells alone, and Who afterwards also alone fights for man and conquers the hells for him. These things are the Lord's merit and justice, and these can in no wise be imputed to man; for, if they were imputed, the Lord's merit and justice would be appropriated to man as his, and this is in no wise done, nor can it be done. If imputation were possible, an impenitent and wicked man might impute to himself the Lord's merit, and from this might think himself justified: which, however, would be to defile what is holy with things profane, and to profane the Lord's name; for it would be keeping the thought in the Lord, and the will in hell; yet the will is the all of the man.

There is a faith which is of God, and there is a faith which is of man. They who repent have the faith which is of God; but they who do not repent, and still think of imputation, have the faith which is of man. The faith which is of God is living faith; but the faith which is of man is dead faith. That the Lord Himself and His disciples preached repentance and the remission of sins, is evident from the following passages: *Jesus began to preach, and to say*, REPENT YE; *for the kingdom of the heavens is at hand* (Matt. iv. 17). John said, *Bear fruits worthy of* REPENTANCE. *Even now the axe lies at the root of the trees: every*

tree that beareth not good fruit is cut down, and cast into the fire (Luke iii. 8, 9). Jesus said, *Unless ye* REPENT, *ye will all perish* (Luke xiii. 3, 5). *Jesus came preaching the gospel of the kingdom of God, saying, The time is fulfilled; the kingdom of God is at hand:* REPENT YE, *and believe the gospel* (Mark i. 14, 15). Jesus sent forth the disciples, who *went out and preached that men should* REPENT (Mark vi. 12). Jesus said to the apostles, that they must preach in His name, REPENTANCE AND THE REMISSION OF SINS, *among all nations, beginning at Jerusalem* (Luke xxiv. 47). John preached *the baptism of* REPENTANCE FOR THE REMISSION OF SINS (Luke iii. 3; Mark i. 4). By baptism is meant spiritual washing, which is washing from sins, and is called regeneration. Repentance, and the remission of sins by the Lord, are thus described in John: *He came unto His own; but His own received Him not. But as many as received Him, to them gave He power to become children of God, to those that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man* [vir], *but of God* (i. 11–13). By *His own* are meant those who were then of the church, where the Word was; by *children of God*, and *those who believe in His name*, are meant those who believe in the Lord, and who believe the Word; by *bloods* are meant falsifications of the Word, and the confirmations of falsity by it. *The will of the flesh* is the voluntary proprium of man, which in itself is evil; *the will of man* [vir] is the intellectual proprium of man, which in itself is falsity; *the born of God* are those who are regenerated by the Lord. Hence it is manifest that those are saved who are in the good of love and in the truths of faith from the Lord, not those who are in proprium.

VI.

THE LORD, AS TO THE DIVINE HUMAN, IS CALLED THE SON OF GOD; AND AS TO THE WORD, THE SON OF MAN.

19. IT is not known in the Church but that the Son of God is another person of the Divinity, distinct from the person of the Father. Thence is the faith concerning a Son of God born from eternity. Because this is universally received, and is concerning God, there is no scope or liberty given of thinking about it from any understanding; not even of thinking what it is to be born from eternity: for he who thinks about it from the understanding, will surely say with himself, "This is above my comprehension; but still I say it because others say it, and I believe it because others believe it." But let them know that there is no Son from eternity, but that there is the Lord from eternity. When it is known what the Lord is, and what the Son, one can also think from the understanding concerning the triune God, and not before.

That the Human of the Lord, conceived of Jehovah the Father, and born of the Virgin Mary, is the Son of God, is plainly manifest from the following passages: *The Angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. When the angel came in unto her, he said, Hail! thou that hast obtained favor: the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his word, and thought what kind of salutation this might be. And the angel said to her, Fear not, Mary: thou hast found*

favor with God. Behold, thou shalt conceive, and bring forth a Son, and shalt call His name Jesus: He shall be great, and shall be called THE SON OF THE HIGHEST. *But Mary said to the angel, How shall this come to pass, since I know not a man? And the angel answered and said to her,* THE HOLY SPIRIT SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE: *therefore also the* HOLY THING *that is born of thee shall be called* THE SON OF GOD (Luke i. 26–35). It is here said, *Thou shalt conceive, and bring forth a Son: He shall be great, and shall be called* THE SON OF THE HIGHEST. And again: *The Holy Thing that is born of thee shall be called* THE SON OF GOD. Whence it is manifest that the Human, conceived of God, and born of the Virgin Mary, is what is called THE SON OF GOD. In Isaiah: *The Lord Himself giveth you a sign. Behold, a virgin shall conceive, and bring forth a Son, and shall call His name* GOD WITH US (vii. 14). That the Son, born of the Virgin and conceived of God, is He who should be called GOD WITH US, thus Who is THE SON OF GOD, is manifest. That it is so, is also confirmed in Matt. i. 22, 23. In Isaiah: *Unto us a* CHILD *is born, unto us a* SON *is given; the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Mighty,* THE FATHER OF ETERNITY, *the Prince of peace* (ix. 6). It is the same here; for it is said, *Unto us a Child is born, unto us a Son is given,* and this is not a Son from eternity, but the Son born in the world: which is also manifest from the words of the prophet in the next verse, and from the words of the Angel Gabriel to Mary (Luke i. 32, 33), which are similar. In David: *I will announce the decree: Jehovah said,* THOU ART MY SON, *this day have I begotten Thee.* KISS THE SON, *lest He be angry, and ye perish in the way* (Ps. ii. 7, 12). Neither is a Son from eternity meant here, but the Son born in the world; for this is a prophecy concerning the Lord Who was coming, and therefore it is called a decree, which Jehovah announced to David. *This day* is not from eternity, but in time. In

the same: *I will set His hand in the sea. He shall cry unto Me, Thou art My Father: I will make Him My* FIRST-BORN (Ps. lxxxix. 26, 27). In the whole of this Psalm, the Lord Who was to come is treated of. Wherefore it is He Who should call Jehovah His Father, and Who should be the First-born, thus Who is the Son of God. So also in other passages, where He is called *a Rod out of the stem of Jesse* (Is. xi. 1), *a Branch of David* (Jer. xxiii. 5), *the Seed of the woman* (Gen. iii. 15), *the Only-begotten* (John i. 18), *a Priest forever, and the Lord* (Ps. cx. 4, 5).

In the Jewish Church, by the Son of God was understood the Messiah, Whom they expected, and concerning Whom they knew that He was to be born in Bethlehem. That by the Son of God they understood the Messiah, is plain from the following passages. In John: *Peter said, We believe, and do know, that* THOU ART THE CHRIST, THE SON OF THE LIVING GOD (vi. 69). In the same: *Thou art* THE CHRIST, THE SON OF GOD, *Who should come into the world* (xi. 27). In Matthew: *The high priest asked Jesus, whether He was* THE CHRIST, THE SON OF GOD. *Jesus said, I am* (xxvi. 63; Mark xiv. 62). In John: *These are written, that ye may believe that Jesus is* THE CHRIST, THE SON OF GOD (xx. 31; also Mark i. 1). "Christ" is a Greek word, and signifies "Anointed," the same as "Messiah" in the Hebrew tongue: wherefore it is said in John, *We have found the Messiah, which is, being interpreted,* THE CHRIST (John i. 41). And in another place: *The woman said, I know that the Messiah cometh, Who is called the Christ* (iv. 25). That the Law and the Prophets, or the whole Word of the Old Testament, is concerning the Lord, has been pointed out in the first chapter: wherefore no other can be meant by the Son of God, Who was to come, than the Human which the Lord took on in the world. From which it follows, that this Human was meant by the Son announced by Jehovah from heaven, when Jesus was baptized: *This is* MY BELOVED SON, *in Whom I am well pleased* (Matt. iii. 17;

Mark i. 11; Luke iii. 32); for His Human was baptized. And when He was transfigured: *This is My beloved Son, in Whom I am well pleased: hear ye Him* (Matt. xvii. 5, Mark ix. 7; Luke ix. 35). As also in other passages (as Matt. viii. 29; xiv. 33; Mark iii. 11; xv. 39; John i. 34, 49; iii. 18; v. 25; x. 36; xi. 4).

20. Since by *the Son of God* is meant the Lord as to the Human which He took on in the world, which is the Divine Human, it is manifest what is meant by what the Lord so often said, *that He was sent into the world by the Father*, and that *He came forth from the Father*. By being *sent into the world by the Father*, is meant that He was conceived of Jehovah the Father. That nothing else is meant by being sent by the Father, is evident from all the passages where it is also said that He did the will of the Father and His works; which were, that He should conquer the hells, glorify the Human, teach the Word, and establish a new church: which could not be done but by a Human conceived of Jehovah, and born of a virgin; that is, unless God had become Man. Examine the passages where it is said *sent*, and you will see (as Matt. x. 40; xv. 24; Mark ix. 37; Luke iv. 43; ix. 48; x. 16; John iii. 17, 34; iv. 34; v. 23, 24, 36, 37, 38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; xi. 41, 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xv. 21; xvi. 5; xvii. 3, 8, 21, 23, 25; xx. 21): as also the passages where the Lord called Jehovah, *Father*.

21. Many at this day think no otherwise of the Lord than as of a common man like themselves, because they think of His Human only, and not at the same time of the Divine; when yet His Divine and Human cannot be separated. *For the Lord is God and Man; and God and Man in the Lord are not two, but one Person; thus altogether one, as the soul and the body are one man;* according to the doctrine in the whole Christian world, which is from councils, and is called the doctrine of the Athanasian Creed. Lest,

therefore, a man should hereafter separate in thought the Divine and the Human in the Lord, let him read, I pray, the passages quoted above from Luke, as also these in Matthew: *The birth of Jesus Christ was on this wise: His mother Mary being espoused to Joseph, before they came together she was found with child by* THE HOLY SPIRIT. *And Joseph her husband, as he was a just man, and did not wish to disgrace her, desired to put her away privily. But, while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take to thee Mary thy wife; for that which is conceived in her is of* THE HOLY SPIRIT: *and she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins. And Joseph, being awaked from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; but he knew her not till she had brought forth her first-born Son, and he called His name Jesus* (i. 18–25). From these words, and from those that are written in Luke concerning the birth of the Lord, and from what has been adduced above, it is evident that the Son of God is Jesus, Who was conceived of Jehovah the Father, and born of the Virgin Mary; concerning Whom all the Prophets and the Law prophesied until John.

22. He who knows what in the Lord the Son of God signifies, and what in Him the Son of Man signifies, can see many arcana of the Word; for the Lord sometimes calls Himself *the Son*, sometimes *the Son of God*, and sometimes *the Son of Man*, always according to the subject treated of. When He speaks of His Divinity, His unity with the Father, His Divine power, faith in Him, and life from Him, He then calls Himself *the Son*, and *the Son of God* (as John v. 17–26, and elsewhere): but where His passion, the judgment, His Coming, and, in general, redemption, salvation, reformation, and regeneration, are treated of, He then calls Himself *the Son of Man*, because He then speaks of Himself as to the Word. The Lord is designated by various

names in the Word of the Old Testament: He is there named Jehovah, Jah, the Lord, God, the Lord Jehovih, Jehovah Zebaoth, the God of Israel, the Holy One of Israel, the Mighty One of Jacob, Shaddai, the Rock; also the Creator, Former, Saviour, and Redeemer; everywhere according to the subject treated of. In like manner, in the Word of the New Testament, where He is named Jesus, Christ, the Lord, God, the Son of God, the Son of Man, the Prophet, and the Lamb, &c.; here, too, everywhere according to the subject treated of.

23. Why the Lord is called *the Son of God* has already been told: it shall now be told why He is called *the Son of Man*. He is called *the Son of Man*, where His passion, the judgment, His Coming, and, in general, where redemption, salvation, reformation, and regeneration are treated of. The reason is, because the Son of Man is the Lord as to the Word; and He, as the Word, suffered, judges, comes into the world, redeems, saves, reforms, and regenerates. That it is so, may be evident from what now follows.

24. THAT THE LORD IS CALLED THE SON OF MAN WHEN THE PASSION IS TREATED OF, is evident from the following passages: *Jesus said to the disciples, Behold, we go up to Jerusalem, and* THE SON OF MAN *will be delivered to the chief priests and to the scribes, and they will condemn Him to death, and will deliver Him to the Gentiles; and they will mock Him, and scourge Him, and spit upon Him, and kill Him; and the third day He will rise again* (Mark x. 33, 34). So in other places, where He foretells His passion (as Matt. xx. 18, 19; Mark viii. 31; Luke ix. 22). *Jesus said, Behold, the hour is at hand, and* THE SON OF MAN *is delivered into the hands of sinners* (Matt. xxvi. 45). The angel said to the women who came to the sepulchre, *Remember how He spake to you, saying,* THE SON OF MAN *must be delivered into the hands of sinful men, and be crucified, and the third day rise again* (Luke xxiv. 6, 7). That the Lord

then called Himself THE SON OF MAN, is because He suffered Himself to be treated in the same manner as they had treated the Word, as is shown above in many places.

25. THAT THE LORD IS CALLED THE SON OF MAN WHEN JUDGMENT IS TREATED OF, is evident from these passages: *When* THE SON OF MAN *shall come in His glory, then will He sit upon the throne of His glory; and He will set the sheep on His right hand, and the goats on the left* (Matt. xxv. 31, 33). *When* THE SON OF MAN *shall sit on the throne of His glory to judge the twelve tribes of Israel* (Matt. xix. 28). THE SON OF MAN *will come in the glory of His Father, and then He will render to every one according to his deeds* (Matt. xvi. 27). *Watch ye, therefore, always, that ye may be accounted worthy to stand before* THE SON OF MAN (Luke xxi. 36). *In such an hour as ye think not,* THE SON OF MAN *cometh* (Matt. xxiv. 44; Luke xii. 40). *The Father judgeth no one, but hath given all judgment to the Son, because He is* THE SON OF MAN (John v. 22, 27). That the Lord calls Himself *the Son of Man* when judgment is treated of, is because all judgment is effected according to the Divine truth, which is in the Word. That this judges every one, the Lord Himself says in John: *If any one hear My words, and yet believe not, I judge him not; for I came not to judge the world:* THE WORD THAT I HAVE SPOKEN, *this will judge him in the last day* (xii. 47, 48). And in another place it is said of the Son of Man that He came not *into the world to judge the world; but that the world through Him might be saved. He that believeth in Him is not judged; but he that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God* (iii. 13, 14, 17, 18). That the Lord judges no one to hell, and that He casts no one into hell, but that the evil spirit does this for himself, may be seen in the treatise concerning "Heaven and Hell," n. 545–550, 574. By *the name* of Jehovah, of the Lord, and of the Son of God, is meant the Divine Truth; thus also the Word, which is from Him, is concerning Him, and thus is Himself.

26. THAT THE LORD IS CALLED THE SON OF MAN WHERE HIS COMING IS TREATED OF, is evident from the following passages: *The disciples said to Jesus, What will be the sign of Thy Coming, and of the consummation of the age?* Then the Lord foretold the successive states of the church, even to its end; and concerning its end He said, *Then will appear the sign of* THE SON OF MAN. *And they will see* THE SON OF MAN *coming in the clouds of heaven with power and glory* (Matt. xxiv. 3, 30; Mark xiii. 26; Luke xxi. 27). By the *consummation of the age* is meant the last time of the church; by *coming in the clouds of heaven with glory* is meant the opening of the Word, and a manifestation that the Word is written concerning the Lord alone. In Daniel: *I saw, and, behold, with the clouds of the heavens,* THE SON OF MAN *was coming* (vii. 13). In the Apocalypse: *Behold, He cometh with the clouds, and every eye shall see Him* (i. 7). This also is concerning THE SON OF MAN, as appears from verse 13 of the same chapter. Also in another place in the Apocalypse: *I looked, and behold a white cloud, and One sitting on the cloud like to* THE SON OF MAN (xiv. 14). That the Lord meant one thing in Himself by THE SON OF GOD, and another by THE SON OF MAN, appears from His answer to the high priest: *The high priest said to Jesus, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ,* THE SON OF GOD. *Jesus said to him, Thou hast said: I am. Nevertheless, I say unto you, hereafter ye will see* THE SON OF MAN *sitting at the right hand of power, and coming in the clouds of heaven* (Matt. xxvi. 63, 64). Here He first confessed that He was the *Son of God*, and afterwards said that they should see the *Son of Man* sitting at the right hand of power, and coming in the clouds of heaven: by which is meant, that, after the passion of the cross, He would be in the Divine power of opening the Word, and establishing the church; which could not be done before, because He had not before conquered hell and glorified His Human. What is signified by *sitting up*

on the clouds of heaven, and *coming in glory*, is explained in the treatise concerning "Heaven and Hell," n. 1.

27. THAT THE LORD IS CALLED THE SON OF MAN WHERE REDEMPTION, SALVATION, REFORMATION, AND REGENERATION ARE TREATED OF, is evident from the following passages: THE SON OF MAN *came to give His life a ransom for many* (Matt. xx. 28; Mark x. 45). THE SON OF MAN *came to save, and not to destroy* (Matt. xviii. 11; Luke ix. 56). THE SON OF MAN *is come to seek and to save that which was lost* (Luke xix. 10). THE SON OF MAN *came that the world might be saved through Him* (John iii. 14, 17). *He that soweth the good seed is* THE SON OF MAN (Matt. xiii. 37). Here redemption and salvation are treated of; and because the Lord effects these by the Word, therefore He here calls Himself the Son of Man. The Lord says that THE SON OF MAN *hath power to forgive sins* (Mark ii. 10; Luke v. 24); that is, to save. Also, *That He is Lord of the sabbath, because He is* THE SON OF MAN (Matt. xii. 8; Mark ii. 28; Luke vi. 5); for the reason that He is the Word, which He then teaches. Furthermore, He says in John: *Labor not for the meat which perisheth, but for the meat which endureth to everlasting life, which* THE SON OF MAN *will give to you* (vi. 27). By *meat* is meant every truth and good of doctrine from the Word, thus from the Lord. This is also meant there by the *manna*, and by the *bread which cometh down from heaven;* also by this that follows in the same chapter: *Unless ye eat the flesh of* THE SON OF MAN, *and drink His blood, ye will not have life in you* (verse 53). *Flesh* or *bread* is the good of love from the Word; *blood* or *wine* is the good of faith from the Word; both from the Lord.

Similar is the signification of *the Son of Man* in other passages where the expression occurs; as in these: *The foxes have holes, and the birds of the air have nests; but* THE SON OF MAN *hath not where to lay His head* (Matt. viii. 20; Luke ix. 58). By this is meant, that the Word had no place with the Jews, as the Lord also says (John viii.

37); and it did not *abide with them*, because they did not acknowledge Him (John v. 38, 39). In the Apocalypse, also, by *the Son of Man* is meant the Lord as to the Word: *In the midst of the seven candlesticks, I saw One like to* THE SON OF MAN, *clothed with a garment down to the foot, and girded about the paps with a golden girdle* (i. 13, and the following verses). There, by various things, the Lord is represented as the Word: wherefore also He is called *the Son of Man*. In David: *Let Thy hand be upon the Man of Thy right hand, upon* THE SON OF MAN *Whom Thou hast strengthened for Thyself; then we will not go back from Thee: quicken Thou us* (Ps. lxxx. 17, 18). The *Man of the right hand* here also is the Lord as to the Word; so, too, is *the Son of Man*. The Lord is called the *Man of the right hand*, because He has power from Divine Truth, which also is the Word; and when He had fulfilled the whole Word, He had Divine Power. Hence also He said that *they should see* THE SON OF MAN *sitting at the right hand of the Father with power* (Mark xiv. 62).

28. THE SON OF MAN SIGNIFIES THE LORD AS TO THE WORD, BECAUSE THE PROPHETS ALSO WERE CALLED SONS OF MAN. The prophets were called *sons of man*, because they represented the Lord as to the Word, and thence signified the doctrine of the church from the Word. Nothing else is understood in heaven by *prophets*, where they are named in the Word: for the spiritual signification of *prophet*, as also of a *son of man*, is *the Doctrine of the Church from the Word;* and, when spoken of the Lord, it is *the Word itself*. That the Prophet Daniel was called *son of man*, may be seen in Dan. viii. 17; and that the Prophet Ezekiel was called *son of man*, may be seen in Ezek. ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25; iv. 1, 16; v. 1; vi. 2; vii. 2; viii. 5, 6, 8, 12, 15; xi. 2, 4, 15; xii. 2, 3, 9, 18, 22, 27; xiii. 2, 17; xiv. 3, 13; xv. 2; xvi. 2; xvii. 2; xx. 3, 4, 27, 46; xxi. 2, 6, 9, 12, 14, 19, 28; xxii. 18, 24; xxiii. 2, 36; xxiv. 2, 16, 25; xxv. 2; xxvi. 2; xxvii. 2; xxviii. 2, 12, 21; xxix.

2, 18; xxx. 2, 21; xxxi. 2; xxxii. 2, 18; xxxiii. 2, 7, 10, 12, 24, 30; xxxiv. 2; xxxv. 2; xxxvi. 1, 17; xxxvii. 3, 9, 11, 16; xxxviii. 2, 14; xxxix. 1, 17; xl. 4; xliii. 7, 10, 18; xliv. 5. From these things, it is now manifest that the Lord is called *the Son of God*, as to the Divine Human; and *the Son of Man*, as to the Word.

VII.

THE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE IN HIMSELF, AND HE THUS BECAME ONE WITH THE FATHER.

29. It is according to the Doctrine of the Church received throughout the Christian world, *That our Lord Jesus Christ, the Son of God, is both God and Man; and although He is God and Man, still there are not two, but there is one Christ. He is one, because the Divine took to itself the Human; yea, He is altogether one, for He is one Person: since as the soul and the body make one man, so God and Man is one Christ.* These words are taken from the Athanasian Creed, which is accepted throughout the Christian world. These are the essential things therein concerning the union of the Divine and the Human in the Lord. The rest that is said in the same creed concerning the Lord will be explained in the proper chapter. From this passage it is clearly manifest that it is according to the Faith of the Christian Church that the Divine and the Human in the Lord are not two, but one, as the soul and the body are one man; and that the Divine in Him took on the Human. From this it follows, that the Divine cannot be separated from the Human, and that the Human cannot be separated from the Divine; for to separate them would be like separating soul and body. That it is so, every one will also acknowledge who reads what is cited above (n. 19 and 21) from two of the Evangelists (Luke i. 26–35, and Matt. i. 18–25), concerning the Lord's birth; from which it is plain that Jesus was conceived of Jehovah God, and born of the Virgin Mary: so that the

Divine was in Him, and it was His Soul. Now, as His Soul was the Divine itself of the Father, it follows that His Body or Human was also made Divine; for where the one is, the other must be also. Thus and not otherwise are the Father and the Son one; the Father in the Son, and the Son in the Father. Also all things of the Son are the Father's, and all things of the Father are the Son's, as the Lord Himself teaches in His Word; but how the union was effected will be told in this order. I. The Lord from eternity is Jehovah. II. The Lord from eternity, or Jehovah, took on the Human to save men. III. He made the Human Divine from the Divine in Himself. IV. He made the Human Divine by temptations admitted into Himself. V. The full union of the Divine and the Human was effected in Him by the passion of the cross, which was the last of the temptations. VI. He successively put off the human taken on from the mother, and put on the Human from the Divine in Him; and this is the Divine Human and the Son of God. VII. Thus God became Man, as in first principles so also in ultimates.

30. I. THAT THE LORD FROM ETERNITY IS JEHOVAH, is known from the Word: for the Lord said to the Jews, *Verily, verily, I say unto you, Before Abraham was, I am* (John viii. 58); and elsewhere, *And now, O Father, glorify Thou Me with the glory which I had with Thee before the world was* (John xvii. 5). And here is meant the Lord from eternity, and not a Son from eternity; for the Son is His Human conceived of Jehovah the Father, and born of the Virgin Mary in time, as was shown above. That the Lord from eternity is Jehovah Himself, is evident from many passages in the Word, of which only these few will be adduced at present: *It shall be said in that day,* THIS IS OUR GOD; *we have waited for Him, that He may save us; this is* JEHOVAH, *we have waited for Him; let us be glad, and rejoice in His salvation* (Isa. xxv. 9): from which it is manifest that God Jehovah Himself was expected. *The voice*

of one crying in the wilderness, Prepare ye a way for JEHOVAH, *make straight in the desert a highway for* OUR GOD. *The glory of* JEHOVAH *shall be revealed, and all flesh shall see it together. Behold,* THE LORD JEHOVIH *cometh in strength* (Isa. xl. 3, 5, 10; Matt. iii. 3; Mark i. 3; Luke iii. 4): here also the Lord Who was to come is called Jehovah. *I,* JEHOVAH, *will give Thee for a covenant of the people, for a light of the nations. I am* JEHOVAH, THIS IS MY NAME; AND MY GLORY WILL I NOT GIVE TO ANOTHER (Isa. xlii. 6, 8). The Lord is a covenant to the people, and a light of the nations, *as to the Human.* Because this is from Jehovah, and was made one with Jehovah, it is said, *I am Jehovah, this is My name; and My glory will I not give to another,* that is, not to any other than Himself: *to give glory* is to glorify, or to unite to Himself. THE LORD *Whom ye seek will suddenly come to His temple* (Mal. iii. 1). By the *temple* is meant the temple of His body (as in John ii. 19, 21). THE DAY-SPRING FROM ON HIGH *hath visited us* (Luke i. 78). The *Day-spring from on high* is also Jehovah, or the Lord from eternity. From these words it is manifest that by the Lord from eternity is meant His Divine from which all things are; which, in a word, is Jehovah. But, from the passages which will be adduced below, it will be manifest that by the *Lord* and also by *Jehovah,* after His Human was glorified, is meant the Divine and the Human together as one; and that by the *Son* alone is meant the Divine Human.

31. II. THAT THE LORD FROM ETERNITY, OR JEHOVAH, TOOK ON THE HUMAN TO SAVE MEN, was confirmed from the Word in the preceding chapters: that man could not otherwise have been saved, will be made known elsewhere. That He took on the Human is evident also from the passages in the Word where it is said that *He came forth from God, came down from heaven,* and that *He was sent into the world;* as from these: I CAME FORTH *from the Father, and* I HAVE COME *into the world* (John xvi. 28). I CAME FORTH

AND AM COME FROM GOD: *neither came I of Myself, but* HE SENT ME (John viii. 42). *The Father loveth you, because ye have believed that* I CAME OUT FROM GOD (John xvi. 27). *No one hath ascended up to heaven but He That* CAME DOWN FROM HEAVEN (John iii. 13). *The bread of God is* HE THAT COMETH DOWN FROM HEAVEN, *and giveth life to the world* (vi. 33, 35, 41, 50, 51). *He That* COMETH FROM ABOVE *is above all: He That* COMETH FROM HEAVEN *is above all* (iii. 31). *I know the Father, because* I AM FROM HIM, *and* HE HATH SENT ME (vii. 29). That by being *sent by the Father into the world* is meant to take on the Human, may be seen above (n. 20).

32. III. THAT THE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE IN HIMSELF may be evident from many passages in the Word, of which those will now be adduced which prove, 1. *That this was done successively;* which are these: *Jesus grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him* (Luke ii. 40). *Jesus increased in wisdom and stature, and in favor with God and men* (verse 52). 2. *That the Divine operated by the Human, as the soul by the body.* This is evident from these: *The Son can do nothing of Himself but what He seeth the Father do* (John v. 19). *Of Myself I do nothing; but as My Father hath taught Me, I speak these things. He that sent Me is with Me: He hath not left Me alone* (viii. 28, 29; v. 30). *I have not spoken of Myself; but the Father Who sent Me, He gave Me commandment what I should say and what I should speak* (xii. 49, 50). *The words which I speak to you, I speak not of Myself: the Father Who abideth in Me, He doeth the works* (xiv. 10). *I am not alone, because the Father is with Me* (xvi. 32). 3. *That the Divine and the Human operated with unanimity* appears from these: *What things soever the Father doeth, these also doeth the Son likewise* (John v. 19). *As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will* (v. 21). *As the Father hath life in Himself, so hath He*

given to the Son also to have life in Himself (v. 26). *Now they have known that all things which Thou hast given Me are of Thee* (xvii. 7). 4. *That the Divine is united to the Human, and the Human to the Divine*, is evident from these: *If ye have known Me, ye have known My Father also, and have seen Him.* He said to Philip, desiring to see the Father, *Have I been so long with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father. Believest thou not that I am in the Father, and the Father in Me? Believe Me, that I am in the Father, and the Father in Me* (John xiv. 6–11). *If I do not the works of My Father, believe Me not: but if I do, believe the works; that ye may know and believe that the Father is in Me, and I in the Father* (x. 37, 38). *That they all may be one, as Thou, Father, art in Me, and I in Thee* (xvii. 21). *In that day ye shall know that I am in My Father* (xiv. 20). *No one shall pluck the sheep out of My Father's hand. I and the Father are one* (x. 29, 30). *The Father loveth the Son, and hath given all things into His hand* (iii. 35). *All things that the Father hath are Mine* (xvi. 15). *All Mine are Thine, and Thine are Mine* (xvii. 10). *Thou hast given the Son power over all flesh* (xvii. 2). *All power is given unto Me in heaven and in earth* (Matt. xxviii. 18). 5. *That the Divine Human is to be approached*, is evident from the following passages: *That all should honor the Son, even as they honor the Father* (John v. 23). *If ye had known Me, ye would have known My Father also* (viii. 19). *He that seeth Me seeth Him That sent Me* (xii. 45). *If ye have known Me ye have known My Father also; and from henceforth ye know Him and have seen Him* (xiv. 7). *He that receiveth Me receiveth Him That sent Me* (xiii. 20). The reason is, because no one can see the Divine itself, which is called the Father, but the Divine Human; for the Lord says, *No one hath ever seen God: the Only-begotten Son, Who is in the bosom of the Father, He hath set Him forth* (i. 18). *No one hath seen the Father but He Who is with the Father; He*

hath seen the Father (vi. 46). *Ye have not heard the voice of the Father at any time, nor seen His shape* (v. 37). 6. *Because the Lord made His Human Divine from the Divine in Himself, and because it is to be approached* (*and this is the Son of God*), *therefore the Lord, Who is both the Father and the Son, is to be believed in.* This is manifest from these passages: *As many as received Him, to them gave He power to become children of God,* TO THEM THAT BELIEVE IN HIS NAME (John i. 12). *That every one that* BELIEVETH IN HIM *may not perish, but have eternal life* (iii. 15). *God so loved the world, that He gave His Only-begotten Son, that every one that* BELIEVETH IN HIM *might have everlasting life* (iii. 16). HE THAT BELIEVETH IN THE SON *is not judged; but he* THAT BELIEVETH NOT *is judged already, because* HE HATH NOT BELIEVED IN THE NAME OF THE ONLY-BEGOTTEN SON OF GOD (iii. 18). *He that* BELIEVETH IN THE SON *hath everlasting life; but he* THAT BELIEVETH NOT THE SON *shall not see life, but the anger of God abideth upon him* (iii. 36). *The Bread of God is He That cometh down from heaven, and giveth life to the world. He that cometh to Me shall never hunger, and he* THAT BELIEVETH IN ME *shall never thirst* (vi. 33, 35). *This is the will of Him That sent Me,—that every one that seeth the Son, and* BELIEVETH IN HIM, *may have everlasting life; and I will raise him up at the last day* (vi. 40). *They said to Jesus, What shall we do that we may work the works of God? Jesus answered, This is the work of God, that ye* BELIEVE IN HIM WHOM HE HATH SENT (vi. 28, 29). *Verily I say unto you,* HE THAT BELIEVETH IN ME *hath everlasting life* (vi. 47). *Jesus cried, saying, If any one thirst, let him come to Me, and drink: whosoever* BELIEVETH IN ME, *as the Scripture hath said, out of his belly shall flow rivers of living water* (vii. 37, 38). UNLESS YE BELIEVE *that I am, ye shall die in your sins* (viii. 24). *Jesus said, I am the Resurrection and the Life: he* THAT BELIEVETH IN ME, *though he die, shall live; and every one that liveth, and* BELIEVETH IN ME, *shall not die to eternity* (xi. 25, 26). *Jesus said, I*

have come a light into the world, that EVERY ONE THAT BELIEVETH IN ME *may not abide in darkness* (xii. 46; viii. 12). *While ye have the light,* BELIEVE IN THE LIGHT, *that ye may be children of light* (xii. 36). *Verily I say unto you, The dead shall hear the voice of the Son of God, and they that hear shall live* (v. 25). *Abide in Me, and I in you. I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing* (xv. 4, 5). *That they are to abide in the Lord, and the Lord in them* (xiv. 20; xvii. 23): *I am the Way, the Truth, and the Life: no one cometh to the Father but by Me* (xiv. 6). In these passages, and in all others where the Father is named, the Divine, which was in the Lord from conception, is meant; which, according to the doctrine of faith in the Christian world, was as the soul in the body with man. The Human itself from this Divine is the Son of God. Now, because this also was made Divine, lest man should approach the Father alone, and thereby in thought, faith, and thence in worship, should separate the Father from the Lord in Whom He is, therefore, after teaching that the Father and He are One, — that the Father is in Him, and He in the Father, and that men were to abide in Him, — and that no one cometh to the Father but by Him, — the Lord also teaches that He is to be believed in, and that man is saved by faith directed to Him. With many in Christendom, no idea can be conceived of the Human's being made Divine in the Lord, chiefly for the reason that they think of man from his material body and not from the spiritual: when yet all the angels, who are spiritual, are also men in full form; and everything Divine which proceeds from Jehovah God, from its firsts in heaven to its last in the world, tends to the human form. That the angels are human forms, and that everything Divine tends to the human form, may be seen in the work on "Heaven and Hell" (n. 73–77, and n. 453–460); and will be seen more fully in subsequent works.

which will be from the "Angelic Wisdom concerning the Lord."

33. IV. THAT THE LORD MADE HIS HUMAN DIVINE BY TEMPTATIONS ADMITTED INTO HIMSELF, AND BY CONTINUAL VICTORIES THEN, has been treated of above (n. 12–14); to which this only is to be added: Temptations are nothing else than combats against evils and falsities; and, since evils and falsities are from hell, they are also combats against hell. With men also who are undergoing spiritual temptations, there are evil spirits from hell who induce them. The man does not know that evil spirits induce temptations; yet it has been given me to know, from much experience, that they do. From this it is, that a man, when from the Lord he conquers in temptations, is drawn out of hell and raised up into heaven. Hence it is, that, by temptations or combats against evils, a man becomes spiritual, thus an angel. But the Lord fought from His own power against all the hells, and utterly subdued and subjugated them; and, by His having at the same time glorified His Human, He keeps them subdued and subjugated forever. For, before the Lord's Coming, the hells had grown up to such a height that they began to infest the angels of heaven themselves; and, in like manner, every man coming into the world and going out of the world. The reason that the hells had grown up to such a height was that the church was utterly devastated; and men in the world, from idolatries, were in nothing but falsities and evils; and the hells are from men. Hence it was that no man could have been saved unless the Lord had come into the world. These combats of the Lord are much treated of in the Psalms of David and in the Prophets, though little in the Evangelists. These combats are what are meant by the temptations which the Lord endured, the last of which was the passion of the cross. It is from them that the Lord is called the Saviour and Redeemer. This is so far known in the church that they say that the Lord conquered death,

or the devil, that is, hell; and that He rose again with victory; as also, that, without the Lord, there is no salvation. That He also glorified His Human, and that He thereby became the Saviour, Redeemer, Reformer, and Regenerator forever, will be seen in what follows. That the Lord became the Saviour by combats or temptations is manifest from the passages adduced in abundance above (n. 12–14), and from this in Isaiah: *The day of vengeance is in My heart, and* THE YEAR OF MY REDEEMED *is come. I have trodden them down in My anger; I have brought down their victory to the earth:* THEREFORE HE BECAME THEIR SAVIOUR (lxiii. 4, 6, 8); the Lord's combats are treated of in that chapter. And in David: *Lift up your heads, ye gates; and be ye lifted up, ye everlasting doors;* that* THE KING OF GLORY *may come in. Who is this* KING OF GLORY? JEHOVAH STRONG AND MIGHTY, JEHOVAH MIGHTY IN BATTLE (Ps. xxiv. 7, 8); this also is concerning the Lord.

34. V. THAT THE FULL UNION OF THE DIVINE AND THE HUMAN WAS EFFECTED IN HIM BY THE PASSION OF THE CROSS, WHICH WAS THE LAST OF THE TEMPTATIONS, was confirmed in its chapter above; in which it was shown that the Lord came into the world that He might subjugate the hells, and glorify His Human; and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified His Human. Now, since the Lord, by the passion of the cross, fully glorified His Human, that is, united it to His Divine, and thus made His Human also Divine, it follows that He is Jehovah and God as to both. Wherefore, in many places in the Word, He is called Jehovah, God, and the Holy One of Israel, the Redeemer, Saviour, and Former; as in the following: *Mary said, My soul doth magnify* THE LORD, *and my spirit hath rejoiced in* GOD MY SAVIOUR (Luke i. 46, 47). *The angel said to the shepherds,*

* The Latin reads *ostia mundi*, doors of the world. Schmidius has the same.

Behold, I bring you tidings of great joy, which shall be unto all people, — that there is born to-day, in the city of David, A SAVIOUR, *Who is* CHRIST THE LORD (Luke ii. 10, 11). *They said, This is truly* THE CHRIST, THE SAVIOUR *of the world* (John iv. 42). *I help thee, saith* JEHOVAH, *and* THY REDEEMER, THE HOLY ONE OF ISRAEL (Isa. xli. 14). *Thus saith* JEHOVAH, THY CREATOR, *O Jacob, and* THY FORMER, *O Israel; for I have* REDEEMED *thee: I am* JEHOVAH, THY GOD; THE HOLY ONE OF ISRAEL, THY SAVIOUR (xliii. 1, 3). *Thus saith* JEHOVAH YOUR REDEEMER, THE HOLY ONE OF ISRAEL: I AM JEHOVAH, YOUR HOLY ONE; THE CREATOR OF ISRAEL, YOUR KING (xliii. 14, 15). *Thus saith* JEHOVAH, THE HOLY ONE OF ISRAEL, *and his* FORMER [*the* SAVIOUR] (xlv. 11, 15). *Thus saith* JEHOVAH THY REDEEMER, THE HOLY ONE OF ISRAEL (xlviii. 17). *That all flesh may know that* I JEHOVAH *am* THY SAVIOUR *and* THY REDEEMER, THE MIGHTY ONE OF JACOB (xlix. 26). *Then* THE REDEEMER *shall come to Zion* (lix. 20). *That thou mayest know that* I JEHOVAH *am* THY SAVIOUR *and* THY REDEEMER, THE MIGHTY ONE OF JACOB (lx. 16). JEHOVAH MY* FORMER *from the womb* (xlix. 5). JEHOVAH, *my Rock, and* MY REDEEMER (Ps. xix. 14). *They remembered that* GOD *was their Rock, and* THE HIGH GOD THEIR REDEEMER (lxxviii. 35). *Thus saith* JEHOVAH THY REDEEMER, *and* THY FORMER *from the womb* (Isa. xliv. 24). *As for* OUR REDEEMER, JEHOVAH ZEBAOTH *is His name,* THE HOLY ONE OF ISRAEL (xlvii. 4). *With everlasting kindness will I have mercy on thee, saith* JEHOVAH THY REDEEMER (liv. 8). *Their* REDEEMER *is strong:* JEHOVAH ZEBAOTH *is His name* (Jer. l. 34). *Let Israel hope in* JEHOVAH; *for with* JEHOVAH *there is mercy, and with Him plenteous* REDEMPTION. *He shall* REDEEM *Israel from all his iniquities* (Ps. cxxx. 7, 8). JEHOVAH, *my rock, my fortress, and the horn of my salvation, my* SAVIOUR (2 Sam. xxii. 2, 3). *Thus saith* JEHOVAH, THE REDEEMER *of Israel,* HIS HOLY ONE: *Kings*

* The Latin has *tuus*, thy.

shall see and arise, because of JEHOVAH *Who is faithful,* THE HOLY ONE OF ISRAEL *Who hath chosen Thee* (Isa. xlix. 7). *Surely* GOD *is in thee, and there* IS NO OTHER GOD BESIDES. *Verily Thou art a* GOD *That hidest Thyself,* O GOD OF ISRAEL, THE SAVIOUR (xlv. 14, 15). *Thus saith* JEHOVAH, *the King of Israel, and his* REDEEMER, JEHOVAH OF HOSTS: BESIDES ME THERE IS NO GOD (xliv. 6). *I am* JEHOVAH, *and beside Me there is no* SAVIOUR (xliii. 11). *Am not I* JEHOVAH? *and there is no other besides Me; and a* SAVIOUR; *there is none besides Me* (xlv. 21). *I am* JEHOVAH *thy* GOD: *thou shalt know no* GOD *but Me; for there is no* SAVIOUR *besides Me* (Hos. xiii. 4). *Have not I,* JEHOVAH? *and there is no god else besides Me; a just* GOD *and a* SAVIOUR; *there is none besides Me. Look unto Me, that ye may be* SAVED, *all ye ends of the earth; because I am* GOD, *and there is none else* (Isa. xlv. 21, 22). JEHOVAH ZEBAOTH *is His name; and* THY REDEEMER, THE HOLY ONE OF ISRAEL: THE GOD *of the whole earth shall He be called* (liv. 5). From these passages it may be seen, that the Divine of the Lord (which is called the Father, and here Jehovah and God), and the Divine Human (which is called the Son, and here Redeemer and Saviour, also Former, that is, Reformer and Regenerator), are not two, but one: for not only is it said, Jehovah God and the Holy One of Israel, the Redeemer and Saviour, but it is also said, Jehovah the Redeemer and Saviour; yea, it is said also, *I am Jehovah, and beside Me there is no Saviour.* From which it is clearly manifest that the Divine and the Human in the Lord are one Person, and that the Human is also Divine; for the Redeemer and Saviour of the world is no other than the Lord as to the Divine Human, which is called the Son: for redemption and salvation constitute the proper attribute of His Human, which is called merit and justice; for His Human endured temptations and the passion of the cross, and thus by the Human He redeemed and saved. Now, because, after the union of the Human with the Divine in

Himself, which was like that of the soul and the body in man, there were no longer two, but one Person, according to the doctrine of the Christian world; therefore the Lord, as to both, is Jehovah and God: wherefore it is sometimes said, Jehovah and the Holy One of Israel, the Redeemer and Saviour, and sometimes Jehovah the Redeemer and Saviour, as may be seen from the passages quoted. It is there said, THE SAVIOUR CHRIST (Luke ii. 10, 11; John iv. 42): GOD, and THE GOD OF ISRAEL, THE SAVIOUR AND REDEEMER (Luke i. 47; Isa. xlv. 15; liv. 5; Ps. lxxviii. 35): JEHOVAH, THE HOLY ONE OF ISRAEL, THE SAVIOUR AND REDEEMER (Isa. xli. 14; xliii. 3, 11, 14, 15; xlviii. 17; xlix. 7; liv. 5): JEHOVAH, THE SAVIOUR, REDEEMER, and FORMER (xliv. 6; xlvii. 4; xlix. 26; liv. 8; lxiii. 16; Jer. l. 34; Ps. xix. 14; cxxx. 7, 8; 2 Sam. xxii. 2, 3): JEHOVAH GOD, THE REDEEMER AND SAVIOUR, and besides Me there is no other (Isa. xliii. 11; xliv. 6; xlv. 14, 15, 21, 22; Hos. xiii. 4).

35. VI. THE LORD SUCCESSIVELY PUT OFF THE HUMAN TAKEN FROM THE MOTHER, AND PUT ON THE HUMAN FROM THE DIVINE IN HIMSELF, WHICH IS THE DIVINE HUMAN AND THE SON OF GOD. That the Lord had a Divine and a human, — the Divine from Jehovah the Father, and a human from the Virgin Mary, — is known. Thence it is that He was God and Man; and thus He had a Divine essence and a human nature, — the Divine essence from the Father, and the human nature from the mother; and thence He was equal to the Father as to the Divine, and less than the Father as to the human: also (as the doctrine of faith which is called the ATHANASIAN CREED teaches) that He did not transmute this human nature from the mother into the Divine essence, nor commix it with it; for the human nature cannot be transmuted into the Divine essence, nor can it be commixed with it. And yet from the same creed is our doctrine, that the Divine took on the Human, that is, united itself to it, as the soul

unites itself to its body, until they were not two, but one person. From this it follows, that He put off the human from the mother, which in itself was like the human of another man, and thus material, and put on the Human from the Father, which in itself was like His Divine, and thus substantial; from which the Human also was made Divine. Thence it is, that the Lord, in the Word of the Prophets, even as to the Human is called Jehovah and God; and in the Word of the Evangelists, the Lord, God, the Messiah or Christ, and the Son of God, in Whom men are to believe, and by Whom they are to be saved. Now, because the Lord had from the beginning a human from the mother, and put this off successively, therefore while He was in the world He had two states, which are called the state of humiliation or of exinanition, and the state of glorification or of union with the Divine which is called the Father, — the state of humiliation so far as and when He was in the human from the mother, and the state of glorification so far as and when He was in the Human from the Father. In the state of humiliation He prayed to the Father, as to one other than Himself; but in the state of glorification He spake with the Father as with Himself. In the latter state, He said that the Father was in Him, and He in the Father, and that the Father and He were one; but in the state of humiliation He underwent temptations, and suffered the cross, and prayed that the Father would not forsake Him: for the Divine could not be tempted, and still less suffer the cross. From these things it is now manifest, that by temptations, and continual victories in them, and by the passion of the cross which was the last of the temptations, He fully conquered the hells, and fully glorified the Human, as was shown before.

That the Lord put off the human from the mother, and put on the Human from the Divine in Himself which is called the Father, is manifest also from this, that, whenever He spake to the mother with His own mouth, He did

not call her Mother, but Woman. We read only three times in the Evangelists that He spake with His own mouth to the Mother and of her, and then twice that He called her Woman, and once that He did not acknowledge her as Mother. We read in John, twice, that He called her Woman: *The Mother of Jesus said to Him, They have no wine. Jesus said to her,* WOMAN, *what have I to do with thee? My hour is not yet come* (ii. 4); and again: *Jesus from the cross, seeing His Mother and the disciple standing by whom He loved, saith to His Mother,* WOMAN, *Behold thy son! Then saith He to the disciple, Behold thy Mother!* (xix. 26, 27.) Once that He did not acknowledge her; in Luke: *It was told Jesus by some, who said, Thy Mother and Thy brethren stand without, and wish to see Thee. Jesus answered and said to them, My Mother and My brethren are these who hear the Word of God and do it* (viii. 20, 21; Matt. xii. 46–49; Mark iii. 31–35). In other places Mary is called His Mother, but not by His own mouth. This is also confirmed by His not acknowledging Himself to be the son of David; for we read in the Evangelists, *Jesus asked the Pharisees, saying, What think ye of Christ? Whose son is He? They say to Him, David's. He saith to them, How, then, doth David in spirit call Him his Lord, saying, The Lord said to my Lord, Sit Thou at My right hand, till I make Thy enemies Thy footstool. If, then, David calleth Him Lord, how is He his son? And no one was able to answer Him a word* (Matt. xxii. 41–46; Mark xii. 35–37; Luke xx. 41–44; Ps. cx. 1). From these passages it is evident that the Lord, as to the glorified Human, was not the son of Mary nor of David. What His glorified Human was, He showed to Peter, James, and John, when He was transfigured before them, in that *His face shone as the sun, and His garments were white as the light; and then a voice out of the cloud said, This is my beloved Son, in Whom I am well pleased: hear ye Him* (Matt. xvii. 1–8; Mark ix. 2–8; Luke ix. 28–36). The Lord was also seen by John *as the sun shining in his strength* (Apoc. i. 16).

That the Human of the Lord was glorified, is evident from the things which are said concerning His glorification in the Evangelists, as from these; in John: *The hour is come that the Son of Man should be glorified. He said, Father, glorify Thy name. There came a voice from heaven, I have both glorified it, and will glorify it again* (xii. 23, 28). Because the Lord was glorified by successive steps, it is therefore said, *I have both glorified, and will glorify again.* In the same: After Judas had gone out, Jesus said, *Now is the Son of Man glorified, and God is glorified in Him. God will also glorify Him in Himself, and will straightway glorify Him* (xiii. 31, 32). Again: *Jesus said, Father, the hour is come: glorify Thy Son, that Thy Son also may glorify Thee* (xvii. 1, 5). And in Luke: *Ought not Christ to have suffered this, and to enter into His glory?* (xxiv. 26.) These things are said concerning His Human. The Lord said, *God is glorified in Him; God will also glorify Him in Himself:* and, *Glorify Thy Son, that Thy Son also may glorify Thee.* The Lord said these things, because the union was reciprocal, of the Divine with the Human, and of the Human with the Divine: wherefore He had also said, *I am in the Father, and the Father in Me* (John xiv. 10, 11); also, *All Mine are Thine, and all Thine are Mine* (xvii. 10). Thence the union was full. It is the same with all union: unless it be reciprocal, it is not full. Such, also, there must be, of the Lord with man, and of man with the Lord; as He teaches in John: *At that day ye shall know that ye are in Me, and I in you* (xiv. 20); and elsewhere: *Abide in Me, and I in you: he that abideth in Me, and I in him, the same beareth much fruit* (xv. 4, 5).

Whereas the Lord's Human was glorified, that is, was made Divine, therefore after death He rose again on the third day with the whole Body; which is not the case with any man; for a man rises again only as to the spirit, but not as to the body. That man might know, and no one doubt, that the Lord rose again with the whole Body, He

not only said it by the angels who were in the sepulchre, but also showed Himself in His Human Body before the disciples; saying to them, when they believed that they saw a spirit, *See My hands and My feet, that it is I Myself; feel of Me, and see: for a spirit hath not flesh and bones, as ye see Me have. And, when He had said this, He showed them His hands and His feet* (Luke xxiv. 39, 40; John xx. 20). And further: *Jesus said to Thomas, Reach hither thy finger, and see My hands; and reach thy hand, and thrust it into My side; and be not faithless, but believing. Then said Thomas, My Lord and my God!* (John xx. 27, 28.) That the Lord might still further prove that He was not a spirit, but Man, He said to the disciples, *Have ye here any food? And they gave Him a piece of broiled fish, and of a honeycomb; which He took, and ate before them* (Luke xxiv. 41–43). Since His Body was not now material, but Divine-substantial, He therefore *came in to the disciples while the doors were shut* (John xx. 19, 26); and, after He had been seen, *He became invisible* (Luke xxiv. 31). The Lord, being now such, was taken up, and sat at the right hand of God; for it is said in Luke, *It came to pass, when Jesus was blessing the disciples, He separated from them, and was taken up into heaven* (xxiv. 51). And in Mark: *After He had spoken to them, He was taken up into heaven, and sat at the right hand of God* (xvi. 19). To sit at the right hand of God, signifies Divine Omnipotence.

Since the Lord, with the Divine and Human united in one, ascended into heaven, and sat at the right hand of God, by which Divine Omnipotence is signified, it follows that His Human substance or essence is as His Divine. To think otherwise, would be like thinking that His Divine was taken up into heaven, and sat at the right hand of God, and not the Human at the same time: which is contrary to Scripture, and also contrary to the Christian doctrine, which is, *That God and Man in Christ are as the soul and the body;* to separate which would be contrary to

sound reason. This union of the Father with the Son, or of the Divine with the Human, is meant also in the following passages: *I came forth from the Father, and have come into the world: again, I leave the world, and go to the Father* (John xvi. 28). *I go away, and come to Him Who sent Me* (vii. 33; xvi. 5, 16; xvii. 11, 13). *If, then, ye shall see the Son of Man ascend up where He was before?* (vi. 62.) *No one hath ascended up to heaven, but He That came down from heaven* (iii. 13). Every man who is saved ascends into heaven; yet not of himself, but of the Lord. The Lord alone ascended of Himself.

36. VII. THUS GOD BECAME MAN, AS IN FIRST PRINCIPLES SO ALSO IN ULTIMATES. That God is Man, and that every angel and spirit is a man from God, is shown in several places in the treatise concerning "Heaven and Hell," and will be more fully shown in the treatises concerning "Angelic Wisdom." But God from the beginning was Man in first principles, though not in ultimates; yet, after He took on the Human in the world, He also became Man in ultimates. This follows from the things proved above,—that the Lord united His Human to His Divine, and thus made His Human also Divine. It is from this that the Lord is called the Beginning and the End, the First and the Last, the Alpha and the Omega; as in the Apocalypse: *I am* THE ALPHA *and* THE OMEGA, THE BEGINNING *and* THE END, *saith the Lord; He Who is, and Who was, and Who is to come; the Almighty* (i. 8, 11). John, when he saw the Son of Man in the midst of the seven candlesticks, *fell at His feet as dead. But He laid His right hand upon him, saying, I am* THE FIRST *and* THE LAST (i. 13, 17; ii. 8; xxi. 6). *Behold, I come quickly, that I may give to every one according to his work. I am* THE ALPHA *and* THE OMEGA, THE BEGINNING *and* THE END, THE FIRST *and* THE LAST (xxii. 12, 13). And in Isaiah: *Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah Zebaoth: I am* THE FIRST *and* THE LAST (xliv. 6; xlviii. 12).

VIII.

THE LORD IS GOD HIMSELF, FROM WHOM AND CONCERNING WHOM THE WORD IS.

37. IN the first chapter, we began to show that the whole Sacred Scripture is concerning the Lord, and that the Lord is the Word. Here it will be further shown from the passages out of the Word, where the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, Lord and God; as also King, the Anointed of Jehovah, and David. It may be well to remark in advance, that it has been given me to go through all the Prophets and the Psalms of David, and to examine each verse, and see what is there treated of; and it has been seen that no other subjects are treated of than the Church which was established by the Lord and which is to be established, the Lord's Coming, His combats, glorification, redemption, and salvation, and heaven from Him; and, at the same time, their opposites. As these all are the Lord's works, it has been manifest that the entire Sacred Scripture is concerning the Lord, and thence that the Lord is the Word. But this cannot be seen, except by those who are in enlightenment from the Lord, and who are also acquainted with the spiritual sense of the Word. All the angels of heaven are in this sense: wherefore, when the Word is read by man, they comprehend this sense only. For spirits and angels are with man continually; and, as they are spiritual, they understand all things spiritually which man understands naturally. That the whole Sacred Scripture is concerning the Lord, can be seen but obscurely and as through a

lattice from the passages of the Word that were cited above, in the first chapter (n. 1–6), and from those which will now be adduced concerning the Lord, showing that He is so many times called Lord and God; from this, however, may shine forth the truth that it is He Who spake by the prophets, by whom it is everywhere said, *Jehovah spake*, *Jehovah said*, and *the saying of Jehovah*.

THAT THE LORD WAS, BEFORE HIS COMING INTO THE WORLD, is manifest from these passages. John the Baptist said of the Lord, *He it is Who is to come after me*, WHO WAS BEFORE *me; the latchet of Whose shoe I am not worthy to unloose. This is He of Whom I said, He That cometh after me, Who was before me, and Who was prior to me* (John i. 27, 30). In the Apocalypse: *The four and twenty elders fell down before the throne, upon which was the Lord, saying, We give Thee thanks, O Lord God Almighty, Who art, and* WHO WAST, *and Who art to come* (xi. 16, 17). Also in Micah: *Thou Bethlehem Ephratah, it is but little that thou art among the thousands of Judah: out of thee shall come forth to Me He Who shall be ruler in Israel, and Whose goings-forth* HAVE BEEN FROM OF OLD, FROM THE DAYS OF ETERNITY (v. 2). Also, from the Lord's words in the Evangelists, that He was before Abraham; that He had glory with the Father before the foundation of the world; that He came forth from the Father; and that from the beginning the Word was with God, and that the Word was God, and that this became Flesh. That the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, God and Lord, also King, the Anointed of Jehovah, and David, may be evident from what follows.

38. (1.) THAT THE LORD IS CALLED JEHOVAH is manifest from these passages: *Thus saith* JEHOVAH *thy Creator, O Jacob, and thy Former, O Israel: Fear not; for I have* REDEEMED *thee. I am* JEHOVAH, *thy God; the Holy One of Israel, thy* SAVIOUR (Isa. xliii. 1, 3). *I am* JEHOVAH, *your Holy One; the* CREATOR *of Israel, your King* (Isa. xliii. 15).

Thus saith JEHOVAH, *the Holy One of Israel, and his* FORMER: *Truly Thou art a God That hidest Thyself, O God of Israel, the* SAVIOUR (xlv. 11, 15). *That all flesh may know that I* JEHOVAH *am thy* SAVIOUR *and thy* REDEEMER, *the Mighty One of Jacob* (xlix. 26). *That thou mayest know that I* JEHOVAH *am thy* SAVIOUR *and thy* REDEEMER, *the Mighty One of Jacob* (lx. 16). JEHOVAH, *thy* FORMER *from the womb* (xlix. 5). JEHOVAH, *my Rock and my* REDEEMER (Ps. xix. 14). *Thus hath said* JEHOVAH *thy Maker, and* FORMER *from the womb. Thus hath said* JEHOVAH, *the King of Israel, and His* REDEEMER, JEHOVAH ZEBAOTH (Isa. xliv. 2, 6). *As for our* REDEEMER, JEHOVAH ZEBAOTH *is His name, the Holy One of Israel* (xlvii. 4). *With the mercy of eternity will I have mercy on thee, saith* JEHOVAH *thy* REDEEMER (Isa. liv. 8). THEIR REDEEMER IS STRONG: JEHOVAH ZEBAOTH IS HIS NAME (Jer. l. 34). JEHOVAH *is my rock, my fortress: God is the horn of my salvation, my* SAVIOUR (2 Sam. xxii. 2, 3). *Thus saith* JEHOVAH, *your* REDEEMER, *the Holy One of Israel* (Isa. xliii. 14; xlviii. 17). *Thus saith* JEHOVAH, *the* REDEEMER *of Israel, his Holy One: Kings shall see* (xlix. 7). *I am* JEHOVAH, *and beside Me there is no* SAVIOUR (xliii. 11). *Am not I* JEHOVAH? *and there is none else beside Me, and there is no* SAVIOUR *beside Me: look unto Me,* THAT YE MAY BE SAVED, *all ye ends of the earth* (xlv. 21, 22). *I am* JEHOVAH, *thy God; and there is no* SAVIOUR *beside Me* (Hos. xiii. 4). *Thou hast* REDEEMED *me, O* JEHOVAH, *God of truth* (Ps. xxxi. 5). *Let Israel hope in* JEHOVAH; *for with* JEHOVAH *there is mercy, and with Him is plenteous* REDEMPTION. *He shall* REDEEM *Israel from all his iniquities* (cxxx. 7, 8). JEHOVAH ZEBAOTH *is His name; and thy* REDEEMER, *the Holy One of Israel, the God of the whole earth, shall He be called* (Isa. liv. 5). In these passages, Jehovah is called Redeemer and Saviour; and, as the Lord alone is the Redeemer and Saviour, it is He Who is meant by Jehovah. That the Lord is Jehovah, that is, that Jehovah is the Lord, is also

manifest from these passages: *There shall come forth a Rod out of the stem of Jesse, and a Branch out of his roots shall bear fruit; and the* SPIRIT OF JEHOVAH *shall rest upon Him* (Isa. xi. 1, 2). *And it shall be said in that day, Lo, this is our God, we have waited for Him, that He may save us; this is* JEHOVAH, *we have waited for Him; let us rejoice and be glad in His salvation* (xxv. 9). *The voice of one crying in the wilderness, Prepare ye a way for* JEHOVAH, *make straight in the desert a highway for our God. For the* GLORY OF JEHOVAH *shall be revealed, and all flesh shall see it together. Behold,* THE LORD JEHOVIH *cometh in strength, and His arm shall rule for Him* (Isa. xl. 3, 5, 10). *I* JEHOVAH *will give Thee for a covenant to the people, for a light of the nations. I am* JEHOVAH, *this is My name; and* MY GLORY WILL I NOT GIVE TO ANOTHER (xlii. 6, 8). *Behold the days, when I shall raise up to David a just Branch, Who shall reign King, and shall prosper, and shall do judgment and justice in the earth; and this is His name by which they shall call Him,* JEHOVAH OUR JUSTICE (Jer. xxiii. 5, 6; xxxiii. 15, 16). *Thou Bethlehem Ephratah, out of thee shall come forth to Me He Who is to be Ruler in Israel: He shall stand and feed in* THE STRENGTH OF JEHOVAH (Mic. v. 2, 4). *Unto us a Child is born, unto us a Son is given, upon Whose Shoulder shall be the government; and His name shall be called God, Mighty,* THE FATHER OF ETERNITY: *of the increase of His government there shall be no end, upon the throne of David, to order and to establish it in judgment and justice, from henceforth even for ever* (Isa. ix. 6, 7). JEHOVAH *shall go forth and fight against the nations; and His feet shall stand upon the Mount of Olives before the face of Jerusalem* (Zech. xiv. 3, 4). *Lift up your heads, ye gates; and be ye lifted up, ye everlasting doors;* that the King of glory may come in. Who is this King of glory?* JEHOVAH *strong and mighty,* JEHOVAH *mighty in battle* (Ps. xxiv. 7–10.) *In that day shall* JEHOVAH ZEBAOTH *be for a crown of splendor and for a diadem of beauty to the residue*

* The Latin here reads *ostia mundi*, doors of the world.

of His people (Isa. xxviii. 5). *I will send you Elijah the Prophet before the coming of the great* DAY OF JEHOVAH (Mal. iv. 5). Besides other places, where it is said *the day of Jehovah, great and near*, &c.: as Ezek. xxx. 3; Joel ii. 11; Amos v. 18, 20; Zeph. i. 7, 14, 15, 18.

39. (2.) THAT THE LORD IS CALLED THE GOD OF ISRAEL AND THE GOD OF JACOB is manifest from these passages: *Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you. And they saw* THE GOD OF ISRAEL; *under Whose feet was, as it were, a work of sapphire-stone, and as it were the substance of heaven* (Exod. xxiv. 8–10). *The multitudes wondered when they saw the dumb speaking, the lame walking, and the blind seeing; and they glorified* THE GOD OF ISRAEL (Matt. xv. 31). *Blessed be* THE LORD GOD OF ISRAEL; *for He hath visited and made redemption for His people Israel, and hath raised up a horn of salvation for us in the house of David* (Luke i. 68, 69). *I will give Thee the treasures of darkness, and hidden riches of secret places, that Thou mayest know that I Jehovah, Who have called Thee by Thy name, am* THE GOD OF ISRAEL (Isa. xlv. 3). *The house of Jacob, who swear by the name of Jehovah, and of* THE GOD OF ISRAEL: *for they call themselves of the holy city, and stay themselves upon* THE GOD OF ISRAEL; *Jehovah Zebaoth is His name* (xlviii. 1, 2). *Jacob shall see his children; in the midst of him they shall sanctify My name; and they shall sanctify the Holy One of Jacob, and fear* THE GOD OF ISRAEL (xxix. 23). *In the last days, many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of* THE GOD OF JACOB, *Who will teach us of His ways, that we may walk in His paths* (ii. 3; Mic. iv. 2). *That all flesh may know that I, Jehovah, am thy Saviour, and thy* REDEEMER THE MIGHTY ONE OF JACOB (Isa. xlix. 26). *I Jehovah am thy Saviour, and thy* REDEEMER THE MIGHTY ONE OF JACOB (lx. 16). *Travail, thou earth, at the presence of the Lord, at the presence of* THE GOD OF JACOB (Ps. cxiv.

7). *David sware to Jehovah, and vowed to* THE MIGHTY ONE OF JACOB: *Surely I will not enter into the tabernacle of my house until I find out a place for Jehovah, habitations for* THE MIGHTY ONE OF JACOB. *We heard of Him in Ephratah* (*Bethlehem*) (cxxxii. 2, 3, 5, 6). *Blessed be* THE GOD OF ISRAEL: *all the earth shall be filled with His glory* (lxxii. 18, 19). Besides other places, where the Lord is called the God of Israel, Redeemer and Saviour: as Luke i. 47; Isa. xlv. 15; liv. 5; Ps. lxxviii. 35. And in many other places, where He is only called the God of Israel: as Isa. xvii. 6; xxi. 10, 17; xxiv. 15; xxix. 23; Jer. vii. 3; ix. 15; xi. 3; xiii. 12; xvi. 9; xix. 3, 15; xxiii. 2; xxiv. 5; xxv. 15, 27; xxix. 4, 8, 21, 25; xxx. 2; xxxi. 23; xxxii. 14, 15, 36; xxxiii. 4; xxxiv. 2, 13; xxxv. 13, 17, 18, 19; xxxvii. 7; xxxviii. 17; xxxix. 16; xlii. 9, 15, 18; xliii. 10; xliv. 2, 7, 11, 25; xlviii. 1; l. 18; li. 33; Ezek. viii. 4; ix. 3; x. 19, 20; xi. 22; xliii. 2; xliv. 2; Zeph. ii. 9; Ps. xli. 13; lix. 5; lxviii. 8.

40. (3.) THAT THE LORD IS CALLED THE HOLY ONE OF ISRAEL is manifest from these: *The angel said to Mary,* THE HOLY THING *that shall be born of thee shall be called the Son of God* (Luke i. 35). *I was seeing in visions; and, lo, a watcher and a* HOLY ONE *coming down from heaven* (Dan. iv. 13). *God shall come from Teman, and* THE HOLY ONE *from Mount Paran* (Hab. iii. 3). *I am Jehovah, your* HOLY ONE; *the Creator of Israel, your King* (Isa. xliii. 15). *Thus saith Jehovah, the Redeemer of Israel, his* HOLY ONE (xlix. 7). *I am Jehovah thy God,* THE HOLY ONE OF ISRAEL, *thy Saviour* (xliii. 3). *As for our Redeemer, Jehovah Zebaoth is His name,* THE HOLY ONE OF ISRAEL (xlvii. 4). *Thus saith Jehovah your Redeemer,* THE HOLY ONE OF ISRAEL (xliii. 14; xlviii. 17). *Jehovah Zebaoth is His name, and thy Redeemer* THE HOLY ONE OF ISRAEL (liv. 5). *They tempted God, and limited* THE HOLY ONE OF ISRAEL (Ps. lxxviii. 41). *They have forsaken Jehovah, and provoked* THE HOLY ONE OF ISRAEL (Isa. i. 4). *They say, Cause*

THE HOLY ONE OF ISRAEL *to cease from before us: therefore thus saith* THE HOLY ONE OF ISRAEL (xxx. 11, 12). *They say, Let Him hasten His work, that we may see it; and let the counsel of* THE HOLY ONE OF ISRAEL *draw near and come* (v. 19). *In that day they shall stay upon Jehovah,* THE HOLY ONE OF ISRAEL, *in truth* (x. 20). *Cry out, and shout, thou daughter of Zion; for great is* THE HOLY ONE OF ISRAEL *in the midst of thee* (xii. 6). *Thus saith Jehovah, the God of Israel: In that day shall a man look to his Maker, and his eyes shall have respect to* THE HOLY ONE OF ISRAEL (xvii. 6, 7). *The meek shall increase their joy in Jehovah, and the needy among men shall rejoice in* THE HOLY ONE OF ISRAEL (xxix. 19; xli. 16). *Nations shall run unto thee, for the sake of Jehovah thy God, and for* THE HOLY ONE OF ISRAEL (lv. 5). *The isles shall wait for Me, to bring thy sons from far, to the name of Jehovah thy God, and to* THE HOLY ONE OF ISRAEL (lx. 9). *Babylon hath been proud against Jehovah, against* THE HOLY ONE OF ISRAEL (Jer. l. 29). Besides many other passages. By *the Holy One of Israel* is meant the Lord as to the Divine Human; for the Angel Gabriel said to Mary, THE HOLY THING *that shall be born of thee shall be called the Son of God* (Luke i. 35). That Jehovah and the Holy One of Israel are one, although they are named distinctively, may be evident also from the places here cited, in which it is said that Jehovah is the Holy One of Israel.

41. (4.) THAT THE LORD IS CALLED LORD AND GOD is manifest from so many passages that, if they were adduced, they would fill pages: these few may suffice. In John: When Thomas, by the command of the Lord, had seen His hands, and touched His side, he said, *My Lord and my* GOD! (xx. 27, 28.) In David: *They remembered that* GOD *was their Rock, and* THE HIGH GOD THEIR REDEEMER (Ps. lxxviii. 35). And in Isaiah: *Jehovah Zebaoth is His name; and* THY REDEEMER, *the Holy One of Israel;* THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED (liv. 5). This is

also manifest from the fact that they worshipped Him, and fell upon their faces before Him (Matt. ix. 18; xiv. 33; xv. 25; xxviii. 9; Mark i. 40; v. 22; vii. 25; x. 17; Luke xvii. 15, 16). And in David: *We heard of Him at Ephratah: let us go into His tabernacles*, LET US BOW OURSELVES DOWN AT HIS FOOTSTOOL (Ps. cxxxii. 6, 7). So also in heaven, concerning which it is said in the Apocalypse: *I was in the spirit; and, lo, a throne was set in heaven; and upon the throne One sat That was like to a jasper and a sardine-stone; and a rainbow was around the throne, in appearance like to an emerald. And the twenty-four elders* FELL DOWN BEFORE HIM WHO SAT UPON THE THRONE AND ADORED HIM THAT LIVETH FOR EVER AND EVER, AND CAST THEIR CROWNS BEFORE THE THRONE (iv. 2, 3, 10). And in another place: *I saw, in the right hand of Him That sat upon the throne, a book written within and on the back side, sealed with seven seals; and no one could open it. Then one of the elders said, Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals. And I saw in the midst of the throne a Lamb standing: He came and took the book;* AND THEY FELL DOWN BEFORE THE LAMB, AND ADORED HIM THAT LIVETH FOR EVER AND EVER (v. 1, 5–8, 14).

42. (5.) THAT THE LORD IS CALLED KING AND THE ANOINTED is because He was the Messiah, or Christ; and *Messiah*, or *Christ*, signifies King and Anointed. Hence it is that the Lord is also meant in the Word by *king*, and also by *David*, who was king over Judah and Israel. That the Lord is called King, and the Anointed of Jehovah, is evident from many passages of the Word: it is therefore said in the Apocalypse, *The Lamb shall overcome them; for He is* LORD OF LORDS, AND KING OF KINGS (xvii. 14). And in another place: *And He that sat upon the white horse had on His garment a name written*, KING OF KINGS, AND LORD OF LORDS (xix. 16). It is from the Lord's being called a King that heaven and the church are called *His*

kingdom, and that His Coming into the world is called *the gospel of the kingdom*. *That heaven and the church are called His kingdom* may be seen in Matt. xii. 28; xvi. 28; Mark i. 14, 15; ix. 1; xv. 43; Luke i. 33; iv. 43; viii. 1, 10; ix. 2, 11, 60; x. 11; xvi. 16; xix. 11; xxi. 31; xxii. 18; xxiii. 51. And in Daniel: *God will set up a* KINGDOM, *which will not perish for ages: it will break up and consume all other kingdoms, but it will stand for ages* (ii. 44). In the same: *I was seeing in the visions of the night; and, lo, with the clouds of the heavens, as it were, the Son of Man was coming; and to Him was given* DOMINION *and glory and* KINGDOM, *that all people, nations, and tongues should worship Him. His* DOMINION *is the* DOMINION *of an age, and His* KINGDOM *one which will not perish* (vii. 13, 14, 27). That His Coming is called *the gospel of the kingdom*, may be seen in Matt. iv. 23; ix. 35; xxiv. 14.

43. (6.) THAT THE LORD IS CALLED DAVID is manifest from these passages: *In that day they shall serve Jehovah their God, and* DAVID *their King, Whom I will raise up to them* (Jer. xxx. 9). *Then the children of Israel shall return, and seek Jehovah their God, and* DAVID *their King, and shall come with fear to Jehovah, and to His goodness in the last days* (Hos. iii. 5). *I will set up one Shepherd over them, and He shall feed them; My Servant* DAVID: *He shall feed them, and He shall be their Shepherd; and I Jehovah will be their God, and* DAVID *a Prince in the midst of them* (Ezek. xxxiv. 23, 24). *That they may be My people, and I may be their God.* DAVID *My Servant shall be King over them, that they may all have one Shepherd: then shall they dwell in the land, they and their children and their children's children, even for ever; and* DAVID *shall be their Prince for ever: and I will make a covenant of peace with them; it shall be an everlasting covenant with them* (xxxvii. 23–26). *I will make an everlasting covenant with you, the sure mercies of* DAVID. *Behold, I have given Him for a witness to the people, a Prince and Lawgiver to the nations* (Isa. lv. 3, 4).

In that day I will raise up the tabernacle of DAVID *that is fallen, and will close up its breaches, and will repair its ruins, and will build it as in the days of old* (Amos ix. 11). *The house of* DAVID *shall be as God, as the angel of Jehovah before them* (Zech. xii. 8). *In that day shall a fountain be opened to the house of* DAVID (xiii. 1).

44. He who knows that the Lord is meant by David, may know why David in his Psalms wrote so often concerning the Lord, when concerning himself; as in Ps. lxxxix., where are these words: *I have made a covenant with My Chosen, I have sworn to David My Servant; Thy seed will I establish for ever, and build up Thy throne to generation and generation; and the heavens shall praise Thy wonders, Thy truth also in the congregation of the saints. Then Thou spakest in vision to thy Holy One, and saidst, I have laid help upon One that is Mighty, I have exalted One chosen out of the people: I have found David My Servant, with My holy oil have I anointed Him; with Whom My hand shall be established; Mine arm also shall strengthen Him; My truth and My mercy shall be with Him, and in My name shall His horn be exalted. I will set His hand also in the sea, and His right hand in the rivers. He shall call unto Me, Thou art My Father, My God, and the Rock of My salvation. I will also make Him My First-born, higher than the kings of the earth: My covenant shall stand fast with Him; His seed also will I make to endure for ever, and His throne as the days of the heavens. Once have I sworn by My holiness, that I will not lie unto David. His seed shall be for ever, and His throne as the sun before Me: it shall be established for ever as the moon, and as a faithful witness in the clouds* (verses 3–5, 19–21, 24–29, 35–37; so also in other Psalms, as xlv. 2–17; cxxii. 4, 5; cxxxii. 8–18).

IX.

GOD IS ONE, AND THE LORD IS THAT GOD.

45. FROM the things which were adduced from the Word in some abundance in the preceding chapter, it may be evident that the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, Lord and God; also King, the Anointed, and David: from which it may be seen, but as yet as through a lattice, that the Lord is God Himself, from Whom and concerning Whom the Word is. It is, however, known in all the world, that God is one; nor does any man who has sound reason deny it: it remains, therefore, now to confirm it from the Word, and, moreover, that the Lord is that God.

(I.) THAT GOD IS ONE is confirmed by these passages of the Word: Jesus said, *The first of all the commandments is, Hear, O Israel:* THE LORD OUR GOD IS ONE LORD; *and thou shalt love the Lord thy God with all thy heart and with all thy soul* (Mark xii. 29, 30). *Hear, O Israel:* JEHOVAH OUR GOD IS ONE JEHOVAH; *and thou shalt love Jehovah thy God with all thy heart, and with all thy soul* (Deut. vi. 4, 5). *One came to Jesus, and said, Good Master, what good shall I do, that I may have eternal life? Jesus said to him, Why callest thou Me good?* NO ONE IS GOOD BUT ONE, GOD (Matt. xix. 16, 17). *That all the kingdoms of the earth may know that* THOU ALONE ART JEHOVAH (Isa. xxxvii. 20). I AM JEHOVAH, AND THERE IS NONE ELSE: THERE IS NO GOD BESIDES ME. *That they may know from the rising of the sun, and from its setting, that there is* NO GOD BESIDES ME: I AM JEHOVAH, AND

THERE IS NONE ELSE (xlv. 5, 6). *O Jehovah Zebaoth, God of Israel, who dwellest between the cherubim,* THOU ART GOD ALONE *over all the kingdoms of the earth* (xxxvii. 16, 20). *Is there a God besides Me, and a Rock? I know not any* (xliv. 8). *Who is God save Jehovah? and who is a Rock but our God?* (Ps. xviii. 31.)

(II.) THAT THE LORD IS THAT GOD is confirmed by these passages of the Word: *Surely God is in thee,* AND THERE IS NONE BESIDES, NO GOD. *Verily Thou art a God That hidest Thyself, O God of Israel,* THE SAVIOUR (Isa. xlv. 14, 15). *Am not I Jehovah? and* THERE IS NO GOD ELSE BESIDES ME; *a just God and* A SAVIOUR, THERE IS NONE BESIDES ME. *Look unto Me,* THAT YE MAY BE SAVED, *all the ends of the earth; for* I AM GOD, AND THERE IS NONE ELSE (xlv. 21, 22). *I am Jehovah,* AND BESIDES ME THERE IS NO SAVIOUR (xliii. 11). *I am Jehovah thy God, and thou shalt acknowledge no God but Me; and* THERE IS NO SAVIOUR BESIDES ME (Hos. xiii. 4). *Thus saith Jehovah, the King of Israel, and his* REDEEMER, *Jehovah Zebaoth: I am the First and the Last,* AND BESIDES ME THERE IS NO GOD (Isa. xliv. 6). *Jehovah Zebaoth is His name; and thy* REDEEMER, *the Holy One of Israel,* THE GOD OF THE WHOLE EARTH *shall He be called* (liv. 5). *In that day, Jehovah shall be King over all the earth; and in that day* SHALL JEHOVAH BE ONE, *and His name one* (Zech. xiv. 9). Whereas the Lord alone is the Saviour and Redeemer, and as it is said that Jehovah is the Saviour and Redeemer, and that there is none besides Him, it follows that the One God is no other than the Lord.

X.

THE HOLY SPIRIT IS THE DIVINE PROCEEDING FROM THE LORD, AND THIS IS THE LORD HIMSELF.

46. JESUS said in Matthew, *All power is given to Me in heaven and in earth: go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you all the days, until the consummation of the age* (xxviii. 18–20). It has already been shown that the Divine which is called the Father, and the Divine which is called the Son, are one in the Lord: it shall, therefore, now be shown that the Holy Spirit is the same with the Lord. The Lord said that they should baptize into the name of the Father, of the Son, and of the Holy Spirit, for the reason that there is a trine or trinity in the Lord; for there is the Divine which is called the Father, there is the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit. The Divine which is the Father, and the Divine which is the Son, is the Divine from which [all things are]; and the Divine Proceeding, which is the Holy Spirit, is the Divine by which [all things are]. That there is no other Divine which proceeds from the Lord than the Divine which is Himself, will be seen in the works concerning the DIVINE PROVIDENCE, OMNIPOTENCE, OMNIPRESENCE, and OMNISCIENCE; for it is a subject for deeper investigation. That there is a trine in the Lord may be illustrated by comparison with an angel: he has a soul and a body, and also a proceeding [sphere]:

what proceeds from him is himself, [but] outside of him. Concerning this proceeding [sphere] it has been given me to know many things; but this is not the place to present them. Every man who looks to God is first taught by the angels, after death, that the Holy Spirit is not a person distinct from the Lord; and that *to go forth* and *to proceed* are nothing else than to enlighten and teach by the presence, which is according to the reception, of the Lord. In consequence of this, most persons after death put off the idea conceived in the world concerning the Holy Spirit, and receive the idea that it is the Lord's presence with man by angels and spirits, from which and according to which man is enlightened and taught. Besides, it is customary in the Word to name two Divines, and sometimes three, which yet are one; as Jehovah and God, Jehovah and the Holy One of Israel, Jehovah and the Mighty One of Jacob, also God and the Lamb. And, because they are one, it is also said in other places, Jehovah alone is God, Jehovah alone is Holy, and He is the Holy One of Israel, and there is none besides Him: also *the Lamb* is sometimes read for God, and *God* for the Lamb; the latter in the Apocalypse, the former in the Prophets. That it is the Lord alone Who is meant in Matthew xxviii. 19, by the Father, Son, and Holy Spirit, is evident from what precedes and follows there. In the preceding verse the Lord says, *All power is given to Me in heaven and in earth;* and in the following verse, *Lo, I am with you all the days, even to the consummation of the age;* thus speaking of Himself alone. That was therefore said by Him, that they might know that there is a trinity in Him.

That it may be known that the Holy Spirit is not another Divine than the Lord Himself, it shall be shown what is meant in the Word by *spirit.* By spirit is meant, I. The life of man in general. II. As the life of man is various, according to his state, therefore by spirit is meant the varying affection of life with man. III. Also the life

of the regenerate, which is called spiritual life. IV. But by Spirit, when the Lord is spoken of, His Divine life is meant; thus the Lord Himself. V. In particular, the life of His Wisdom, which is called the Divine Truth. VI. That Jehovah Himself, that is, the Lord, spake the Word by the Prophets.

47. I. THAT BY THE SPIRIT IS MEANT THE LIFE OF MAN, may be evident from common speech; as that a man is said to yield up the spirit [breath] when he dies. Wherefore by spirit, in this sense, is meant the life of respiration. The word *spirit* also is derived from a word which means *to breathe.* Hence it is, that, in the Hebrew language, the same word means *spirit* [breath] and also *wind.* There are two fountains of life with man, — one is the motion of the heart, and the other is the respiration of the lungs: the life from the respiration of the lungs is what is properly meant by *spirit,* and also by *soul.* That this acts as one with man's thought from the understanding, but that the life from the motion of the heart acts as one with the love of man's will, will be seen in its proper place. That the *life of man* is meant by *spirit* in the Word, is evident from these passages: *Thou takest away their* SPIRIT [breath], *they expire, and return unto their dust* (Ps. civ. 29). *He remembered that they were flesh; a* SPIRIT [wind] *that passeth away, and cometh not again* (lxxviii. 39). *His* SPIRIT [breath] *goeth forth, he returneth to his earth* (cxlvi. 4). Hezekiah lamented that THE LIFE OF HIS SPIRIT *should go out* (Isa. xxxviii. 16). THE SPIRIT OF JACOB *revived* (Gen. xlv. 27). *A molten image is falsehood, neither is there* SPIRIT [breath] *in it* (Jer. li. 17). *Thus saith the Lord Jehovih to the dry bones, I will cause* SPIRIT [breath] *to enter into you, that ye may live. Come from the four winds,* O SPIRIT, AND BREATHE INTO THESE SLAIN, *that they may live; and* SPIRIT *came into them, and they lived* (Ezek. xxxvii. 5, 6, 9, 10). *Jesus took the maiden by the hand, and her* SPIRIT *came again, and she arose straightway* (Luke viii. 54, 55).

48. II. Because the Life of Man varies according to his State, therefore by Spirit is meant the varying Affection of Life with Man; as, (1.) The life of wisdom. Bezaleel was filled with the spirit of wisdom *and intelligence and knowledge* (Exod. xxxi. 3). *Thou shalt speak to all that are wise in heart, whomsoever I have filled with* the spirit of wisdom (xxviii. 3). *Joshua was full of* the spirit of wisdom (Deut. xxxiv. 9). Belshazzar said of Daniel, *that* an excellent spirit *of knowledge, intelligence, and* wisdom *was in him* (Dan. v. 14). *Those also that erred* in spirit *shall learn intelligence* (Isa. xxix. 24). (2.) An excitement of life. *Jehovah* hath roused the spirit *of the kings of Media* (Jer. li. 11). *Jehovah* stirred up the spirit *of Zerubbabel, and* the spirit *of all the remains of the people* (Hag. i. 14). *I give* a spirit to the king of Assyria, *that he may hear a rumor, and return to his land* (Isa. xxxvii. 7). *Jehovah* hardened the spirit *of Sihon the king* (Deut. ii. 30). *That* which cometh up upon your spirit *shall never come to pass* (Ezek. xx. 32). (3.) Liberty of life. *The four animals, which were cherubs, seen by the prophet, went whithersoever there was* the spirit *to go* (Ezek. i. 12, 20). (4.) Life in fear, pain, and anger. *Every heart shall melt, and all hands shall be feeble,* and every spirit shall faint (Ezek. xxi. 7). *Therefore is my* spirit overwhelmed *within me; my heart within me is desolate* (Ps. cxliii. 4; cxlvi. 4). *My* spirit faileth (cxliii. 7). *I, Daniel, was* grieved in my spirit (Dan. vii. 15). The spirit *of Pharaoh was* troubled (Gen. xli. 8). Nebuchadnezzar said, My spirit was troubled (Dan. ii. 3). *I went sad in* the heat *of my* spirit (Ezek. iii. 14). (5.) A life of various evil affections. [*Blessed is the man*] in whose spirit is no guile (Ps. xxxii. 2). *Jehovah hath mingled* a perverse spirit *in the midst thereof* (Isa. xix. 14). *Woe to the* foolish *prophets who go after their own* spirit! (Ezek. xiii. 3.) *The prophet is a fool, the* man of the spirit is mad (Hos. ix. 7).

Take heed to YOUR SPIRIT, *that ye deal not treacherously* (Mal. ii. 16). THE SPIRIT OF WHOREDOMS *hath seduced them* (Hos. iv. 12). THE SPIRIT OF WHOREDOMS *is in the midst of them* (v. 4). *If* THE SPIRIT OF JEALOUSY *come upon him* (Num. v. 14). *A man who* WANDERETH IN SPIRIT, *and uttereth falsehood* (Mic. ii. 11). *A generation* WHOSE SPIRIT WAS NOT STEADFAST WITH GOD (Ps. lxxviii. 8). *Jehovah hath poured out upon you* THE SPIRIT OF DEEP SLEEP (Isa. xxix. 10). *Ye conceive chaff, ye bring forth stubble: as to* YOUR SPIRIT, *fire shall devour you* (Isa. xxxiii. 11). (6.) INFERNAL LIFE. *I will cause* THE UNCLEAN SPIRIT *to pass out of the land* (Zech. xiii. 2). *When* AN UNCLEAN SPIRIT *goeth out of a man, he walketh through dry places; and afterwards taketh seven* OTHER SPIRITS MORE WICKED *than himself, and they enter in, and dwell there* (Matt. xii. 43–45). *Babylon is become the hold* OF EVERY FOUL SPIRIT (Apoc. xviii. 2). (7.) BESIDES THE INFERNAL SPIRITS THEMSELVES, BY WHOM MEN HAVE BEEN TROUBLED (Matt. viii. 16; x. 1; xii. 43–45; Mark i. 23–27; ix. 17–29; Luke iv. 33, 36; vi. 17, 18; vii. 21; viii. 2, 29; ix. 39, 42, 55; xi. 24–26; xiii. 11; Apoc. xiii. 15; xvi. 13, 14).

49. III. BY SPIRIT IS MEANT THE LIFE OF THE REGENERATE, WHICH IS CALLED SPIRITUAL LIFE. *Jesus said, Unless a man be born of water and of* THE SPIRIT, *he cannot enter into the kingdom of God* (John iii. 5). *A new heart will I give you, and a* NEW SPIRIT; *and I will put* MY SPIRIT *within you, and cause you to walk in My statutes* (Ezek. xxxvi. 26, 27). *I will give them one heart, and put* A NEW SPIRIT *within you* (xi. 19). *Create in me a clean heart, O God, and renew* A RIGHT SPIRIT *within me. Restore to me the joy of thy salvation, and uphold me with* A FREE SPIRIT (Ps. li. 10, 12). *Make to yourselves a new heart and* A NEW SPIRIT: *why will ye die, O house of Israel?* (Ezek. xviii. 31.) *Thou sendest forth Thy* SPIRIT, *they are created; and Thou renewest the face of the earth* (Ps. civ. 30). *The hour cometh, and now is, when the true worshippers shall*

worship the Father in SPIRIT *and in truth* (John iv. 23). *Jehovah God giveth breath to the people, and* SPIRIT *to those who walk in the earth* (Isa. xlii. 5). *Jehovah formeth* THE SPIRIT OF MAN *within him* (Zech. xii. 1). *With my soul have I desired Thee in the night; yea,* WITH MY SPIRIT *within me will I seek Thee early* (Isa. xxvi. 9). *In that day shall Jehovah be for* A SPIRIT OF JUDGMENT *to him that sitteth in judgment* (xxviii. 6). MY SPIRIT *hath rejoiced in God my Saviour* (Luke i. 47). *They have quieted* MY SPIRIT *in the north country* (Zech. vi. 8). *Into Thy hand I commend* MY SPIRIT: *Thou hast redeemed me* (Ps. xxxi. 5). *There was not one, and the rest who have* THE SPIRIT* (Mal. ii. 15). *And after three days and a half* THE SPIRIT OF LIFE *from God entered into the two witnesses slain by the beast* (Apoc. xi. 11). *He That formeth the mountains and createth* THE SPIRIT *is Jehovah* (Amos iv. 13). *O God,* THE GOD OF THE SPIRITS *of all flesh* (Num. xvi. 22). *Take thee Joshua, the son of Nun, a man in whom is* THE SPIRIT (xxvii. 18). *And I will pour upon the house of David, and upon the inhabitants of Jerusalem,* THE SPIRIT OF GRACE (Zech. xii. 10). *Until He pour* THE SPIRIT *upon us from on high* (Isa. xxxii. 15). *I will pour water upon him that is thirsty, and floods upon the dry ground:* I WILL POUR MY SPIRIT *upon thy seed* (xliv. 3). *I will pour out* MY SPIRIT *upon all flesh; also upon the servants and upon the handmaids, in those days,* WILL I POUR OUT MY SPIRIT (Joel ii. 28, 29). By pouring out *the spirit* is meant to regenerate; in like manner, by giving a new heart and a *new spirit.*

BY SPIRIT IS MEANT SPIRITUAL LIFE FOR THOSE WHO ARE IN HUMILIATION. *I dwell in the contrite and* HUMBLE SPIRIT, *to revive* THE SPIRIT OF THE HUMBLE, *and to revive the heart of the contrite* (Isa. lvii. 15). *The sacrifices of God are* A

* The translation is literal. The Latin here differs from what is found elsewhere. See A. C., n. 255 and 9818. A correct rendering of the Hebrew seems to be: *And did He not make one? and the residue of the spirit is* HIS.

BROKEN SPIRIT; *a broken and a contrite heart God doth not despise* (Ps. li. 17). *He will give the oil of joy for mourning, the garment of praise for* THE SPIRIT *of heaviness* (Isa. lxi. 3). *The Lord hath called thee as a woman forsaken, and* GRIEVED IN SPIRIT (liv. 6). *Blessed are* THE POOR IN SPIRIT; *for theirs is the kingdom of the heavens* (Matt. v. 3).

50. IV. THAT BY SPIRIT, WHEN THE LORD IS SPOKEN OF, HIS DIVINE LIFE IS MEANT, THUS THE LORD HIMSELF, may be evident from these passages: *He Whom God hath sent speaketh the words of God; for God giveth not* THE SPIRIT *by measure unto Him. The Father loveth the Son, and hath given all things into His hand* (John iii. 34, 35). *There shall come forth a Rod out of the stem of Jesse; and* THE SPIRIT OF JEHOVAH *shall rest upon Him,* THE SPIRIT OF WISDOM *and intelligence,* THE SPIRIT OF COUNSEL *and might* (Isa. xi. 1, 2). *I have put* MY SPIRIT *upon Him; He shall bring forth judgment to the nations* (xlii. 1). *When the oppressor shall come in like a flood,* THE SPIRIT OF JEHOVAH *shall lift up a standard against him; and then shall He come to Zion a Redeemer* (lix. 19, 20). THE SPIRIT OF THE LORD JEHOVIH *is upon Me; Jehovah hath anointed Me to preach good tidings to the poor* (lxi. 1; Luke iv. 18). *Jesus perceived* IN HIS SPIRIT *that they thought thus within themselves* (Mark ii. 8). *Jesus rejoiced* IN SPIRIT, *and said* (Luke x. 21). *Jesus was troubled* IN HIS SPIRIT (John xiii. 21). *Jesus sighed deeply* IN HIS SPIRIT (Mark viii. 12).

SPIRIT STANDS FOR JEHOVAH HIMSELF, OR THE LORD. *God is* SPIRIT (John iv. 24). *Who hath directed* THE SPIRIT OF JEHOVAH, *or who hath been the man of His counsel?* (Isa. xl. 13.) THE SPIRIT OF JEHOVAH *led them by the hand of Moses* (lxiii. 12, 14). *Whither shall I go* FROM THY SPIRIT, *or whither shall I flee from Thy presence?* (Ps. cxxxix. 7.) *Not by might, but by* MY SPIRIT, *saith Jehovah* (Zech. iv. 6). *They vexed* THE SPIRIT OF HIS HOLINESS; *therefore He was turned to be their enemy* (Isa. lxiii. 10). MY SPIRIT *shall not always strive with man, because he is flesh* (Gen. vi. 3).

I will not contend for ever, because THE SPIRIT *would fail before Me* (Isa. lvii. 16). *Blasphemy against* THE HOLY SPIRIT *shall not be forgiven; but whosoever speaketh a word against the Son of Man, it shall be forgiven him* (Matt. xii. 31, 32; Mark iii. 28–30; Luke xii. 10). Blasphemy against the Holy Spirit is blasphemy against the Lord's Divine; that against the Son of Man is something against the Word, by interpreting the sense of it wrongly; for the Son of Man is the Lord as to the Word, as was shown above.

51. V. BY SPIRIT, WHEN THE LORD IS SPOKEN OF, IS MEANT IN PARTICULAR THE LIFE OF HIS WISDOM, WHICH IS THE DIVINE TRUTH. *I tell you* THE TRUTH; *it is expedient for you that I go away: for, if I go not away,* THE COMFORTER *will not come to you; but, if I go away, I will send Him to you* (John xvi. 7). *And when He,* THE SPIRIT OF TRUTH, *is come, He will guide you into all* TRUTH: *He shall not speak from Himself; but whatsoever He shall hear, He shall speak* (xvi. 13). *He shall glorify Me; for He shall receive of* MINE, *and shall show unto you. All things that the Father hath are Mine: therefore said I, that He shall take of* MINE *and show unto you* (xvi. 14, 15). *I will pray the Father, that He may give you another* COMFORTER, THE SPIRIT OF TRUTH, *Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans; I will come to you: ye shall see Me* (xiv. 16–19). *When* THE COMFORTER *is come, Whom I will send unto you from the Father,* THE SPIRIT OF TRUTH, *He shall testify of Me* (xv. 26). *Jesus cried, saying, If any one thirst let him come to Me, and drink: he that believeth in Me, as the Scripture hath said, Out of his belly shall flow rivers of living water. This spake He of* THE SPIRIT *which those who believe in Him should receive.* THE HOLY SPIRIT *was not yet, because Jesus was not yet glorified* (vii. 37–39). *Jesus breathed on the disciples, and said, Receive ye* THE HOLY

SPIRIT (xx. 22). That the Lord, by the Comforter, the Spirit of Truth, and the Holy Spirit, meant Himself, is evident from these words of the Lord, *That the world as yet knew Him not*, for as yet they knew not *the Lord;* and, when He said that He would send Him, He added, I WILL NOT LEAVE YOU ORPHANS; I WILL COME TO YOU; AND YE SHALL SEE ME (John xiv. 16–19, 26, 28). And again: LO, I AM WITH YOU ALL THE DAYS, UNTIL THE CONSUMMATION OF THE AGE (Matt. xxviii. 20). And when Thomas said, *We know not whither Thou goest*, Jesus said, I AM THE WAY AND THE TRUTH (John xiv. 5, 6). Because the Spirit of Truth, or the Holy Spirit, is the same with the Lord, Who is the Truth itself, it is therefore also said, THE HOLY SPIRIT WAS NOT YET, BECAUSE JESUS WAS NOT YET GLORIFIED (vii. 39); for after the glorification, or full union with the Father, which was effected by the passion of the cross, then the Lord was the Divine Wisdom and the Divine Truth itself, thus the Holy Spirit. That the Lord *breathed* on the disciples, and said, *Receive the Holy Spirit*, was because all the respiration of heaven is from the Lord; for angels as well as men have respiration, and pulsation of the heart. Their respiration is according to their reception of Divine wisdom from the Lord; and the pulse of the heart is according to their reception of Divine love from the Lord. That it is so, will be seen in its proper place.

That the Holy Spirit is the Divine Truth from the Lord is manifest further from these passages: *When they bring you to the synagogues, be not solicitous what ye shall say; for* THE HOLY SPIRIT *shall teach you in the same hour what ye ought to say* (Luke xii. 11, 12; xxi. 14; Mark xiii. 11). *Thus saith Jehovah,* MY SPIRIT *that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth* (Isa. lix. 21). *There shall come forth a Rod out of the stem of Jesse; and He shall smite the earth with the rod of His mouth, and with* THE SPIRIT [breath] OF HIS LIPS

shall He slay the wicked; and TRUTH *shall be the girdle of His reins* (xi. 1, 4, 5). *With the mouth He hath commanded, and* HIS SPIRIT *it hath gathered them* (xxxiv. 16). *They who worship God must worship* IN SPIRIT AND IN TRUTH (John iv. 24). *It is* THE SPIRIT *that quickeneth; the flesh profiteth nothing: the words that I speak to you* ARE SPIRIT AND ARE LIFE (vi. 63). John said: *I indeed baptize you with water unto repentance; but He that cometh after me shall baptize you with* THE HOLY SPIRIT *and* WITH FIRE (Matt. iii. 11; Mark i. 8; Luke iii. 16). To baptize with the Holy Spirit and with Fire is to regenerate by the Divine truth, which is of faith; and by the Divine good, which is of love. *When Jesus was baptized, the heavens were opened; and He saw* THE HOLY SPIRIT *descending like a dove* (Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 32, 33). The *dove* is a representative of purification and regeneration by Divine truth.

Since by the Holy Spirit, where the Lord is spoken of, His Divine Life is meant, thus Himself, and in particular the life of His Wisdom, which is called the Divine Truth, therefore by the Spirit of the Prophets, which is also called the Holy Spirit, is meant the Divine Truth from the Lord; as in the following passages: THE SPIRIT *saith unto the churches* (Apoc. ii. 7, 11, 29; iii. 1, 6, 13, 22). *There were seven lamps of fire burning before the throne, which are* THE SEVEN SPIRITS OF GOD (iv. 5). *In the midst of the elders stood a Lamb, having seven eyes, which are* THE SEVEN SPIRITS OF GOD *sent forth into all the earth* (v. 6). The *lamps of fire* and the *eyes of the Lord* signify Divine Truths; and *seven* signifies what is holy. *Yea, saith* THE SPIRIT, *that they may rest from their labors* (xiv. 13). THE SPIRIT *and the Bride say, Come* (xxii. 17). *They made their hearts as an adamant, that they might not hear the law, and the words which* JEHOVAH [ZEBAOTH] SENT IN HIS SPIRIT *by the hand of the Prophets* (Zech. vii. 12). THE SPIRIT *of Elijah came upon Elisha* (2 Kings ii. 15). *John shall go before Him* IN

THE SPIRIT *and power of Elijah* (Luke i. 17). *Elisabeth was filled with* THE HOLY SPIRIT, *and she prophesied* (Luke i. 41). *Zacharias was filled with* THE HOLY SPIRIT, *and prophesied* (Luke i. 67). *David said,* IN THE HOLY SPIRIT, *The* LORD *said to my Lord, Sit Thou at My right hand* (Mark xii. 36). THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY (Apoc. xix. 10). Now, because by the Holy Spirit is specially meant the Lord as to the Divine Wisdom, and thence as to the Divine Truth, it is manifest whence it is that it is said of the Holy Spirit, that it *enlightens*, *teaches*, and *inspires*.

52. VI. JEHOVAH HIMSELF, THAT IS, THE LORD, SPAKE THE WORD BY THE PROPHETS. It is read of the prophets that they were *in vision*, and that *Jehovah spake with them*. When they were *in vision*, they were not in their body, but in their spirit, in which state they saw such things as are in heaven; but when *Jehovah spake with them*, they were then in their body, and heard Jehovah speaking. These two states of the prophets should be well distinguished. In the state of *vision*, the eyes of their spirit were open, and the eyes of their body shut; and they then also appeared to themselves to be carried from place to place, though the body remained in its own place. Ezekiel, Zechariah, and Daniel were sometimes in this state; and John also, when he wrote the Apocalypse: and it is then said that they were *in vision*, or *in the spirit*. For EZEKIEL says, *The Spirit lifted me up, and brought me* IN VISION, BY THE SPIRIT OF GOD, *into Chaldea, to those of the captivity. So* THE VISION *that I saw went up over me* (xi. 1, 24). He says, too, that *the Spirit took him up, and he heard behind him an earthquake*, and other things (iii. 12, 14); also that *the Spirit lifted him up between the earth and heaven, and brought him* IN THE VISIONS OF GOD *to Jerusalem, and he saw abominations* (viii. 3, 6). Wherefore, in like manner, in the vision of God, or in the spirit, he saw *the four animals*, which were *cherubs* (i. and x.); also *a new earth*

and a new temple, and an angel measuring it (concerning which, see chap. xl., xlviii.). That he was then *in the visions of God*, he says in chap. xl. 2; and that the *spirit then took him up*, xliii. 5. The case was similar with ZECHARIAH, who was then accompanied by an angel, when *he saw the man riding among the myrtle-trees* (Zech. i. 8); when he saw *four horns*, and then *a man who had a measuring-line in his hand* (i. 18; ii. 1); when he saw *Joshua the high priest* (iii. 1, and following verses); when he saw *the candlestick and the two olive-trees* (iv. 2, 3); when he saw *a flying roll and an ephah* (v. 1, 6); and when he saw *four chariots coming out from between two mountains*, and *horses* (vi. 1). In the like state was DANIEL when he saw the *four beasts ascend out of the sea* (Dan. vii. 3), and when he saw the *battle between the ram and the he-goat* (viii. 1, and following verses). That he saw these things *in visions* is said in chap. vii. 1, 2, 7, 13; viii. 2; x. 7, 8. That the *Angel Gabriel* was seen by him in a vision, and spoke with him, is said in ix. 21, 22. The case was similar with JOHN when he wrote the Apocalypse; who says that he was *in the spirit* on the Lord's day (Apoc. i. 10); that he was carried away *in the spirit* into the wilderness (xvii. 3); that he was carried *in the spirit* to a high mountain (xxi. 10); that he saw horses *in vision* (ix. 17); and elsewhere, that he saw the things which he described thus *in the spirit* or *in vision* (chap. i. 12; iv. 1; v. 1; vi. 1; and in the several following chapters).

53. But, as regards the Word itself, it is not said by the prophets that they spake it from the Holy Spirit, but that they spake it from Jehovah, Jehovah Zebaoth [*or*, of Hosts], and the Lord Jehovih;* for we read, THE WORD OF JEHOVAH CAME TO ME, JEHOVAH SPAKE TO ME; also, very often, THUS SAITH JEHOVAH, and THE SAYING OF JE-

* The name *Lord Jehovih* is not used in the English Bible; but the translators have substituted for it the name Lord GOD; and the name *Jehovah* they have usually rendered LORD.

HOVAH: and because the Lord is Jehovah, as was shown above, therefore all the Word was spoken by Him. That no one may doubt that it is so, I will only cite those passages in JEREMIAH, where it is said, THE WORD OF JEHOVAH CAME TO ME, JEHOVAH SPAKE TO ME, THUS SAITH JEHOVAH, and THE SAYING OF JEHOVAH; which are the following: i. 4, 7, 11–14, 19; ii. 1, 2, 4, 5, 9, 19, 22, 29, 31; iii. 1, 6, 10, 12, 14, 16; iv. 1, 3, 9, 17, 27; v. 11, 14, 18, 22, 29; vi. 6, 9, 12, 15, 16, 21, 22; vii. 1, 3, 11, 13, 19–21; viii. 1, 3, 12, 13; ix. 3, 6, 9, 12, 15, 17, 20, 23, 24; x. 1, 2, 18; xi. 1, 6, 9, 11, 17, 21, 22; xii. 14, 17; xiii. 1, 6, 9, 11–15, 25; xiv. 1, 10, 14, 15; xv. 1–3, 6, 11, 19, 20; xvi. 1, 3, 5, 9, 14, 16; xvii. 5, 19–21, 24; xviii. 1, 5, 6, 11, 13; xix. 1, 3, 6, 12, 15; xx. 4; xxi. 1, 4, 7, 8, 11, 12; xxii. 2, 5, 6, 11, 16, 18, 24, 29, 30; xxiii. 2, 5, 7, 12, 15, 24, 29–31, 38; xxiv. 3, 5, 8; xxv. 1, 3, 7–9, 15, 27–29, 32; xxvi. 1, 2, 18; xxvii. 1, 2, 4, 8, 11, 16, 19, 21, 22; xxviii. 2, 12, 14, 16; xxix. 4, 8, 9, 16, 19–21, 25, 30–32; xxx. 1–5, 8, 10–12, 17, 18; xxxi. 1, 2, 7, 10, 15–17, 23, 27, 28, 31–38; xxxii. 1, 6, 14, 15, 25, 26, 28, 30, 36, 42; xxxiii. 1, 2, 4, 10–13, 17, 19, 20, 23, 25; xxxiv. 1, 2, 4, 8, 12, 13, 17, 22; xxxv. 1, 13, 17–19; xxxvi. 1, 6, 27, 29, 30; xxxvii. 6, 7, 9; xxxviii. 2, 3, 17; xxxix. 15–18; xl. 1; xlii. 7, 9, 18, 19; xliii. 8, 10; xliv. 1, 2, 7, 11, 24–26, 30; xlv. 1, 2, 5; xlvi. 1, 23, 25, 28; xlvii. 1; xlviii. 1, 8, 12, 30, 35, 38, 40, 43, 44, 47; xlix. 2, 5–7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37–39; l. 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40; li. 25, 33, 36, 39, 52, 58. These in Jeremiah only. The like is said in all the rest of the prophets; and not that the Holy Spirit spake, nor that Jehovah spake to them by the Holy Spirit.

54. From these it is now manifest, that JEHOVAH, Who is THE LORD FROM ETERNITY, spake by the prophets; and that, where it is said THE HOLY SPIRIT, it is Himself: consequently, THAT GOD IS ONE, BOTH IN PERSON AND ESSENCE; AND THAT HE IS THE LORD.

XI.

THE DOCTRINE OF THE ATHANASIAN CREED AGREES WITH THE TRUTH, PROVIDED THAT BY THE TRINITY OF PERSONS BE UNDERSTOOD THE TRINITY OF PERSON WHICH IS IN THE LORD.

55. THAT Christians have acknowledged three Divine persons, and thus as it were three Gods, was because there is a trine in the Lord; and one [constituent] is termed the Father, another the Son, and the third the Holy Spirit; and this trine has separate names [for its elements] in the Word, as also the soul and the body and what proceeds from them are named separately, which nevertheless are one. The Word in the sense of the letter is also such that it distinguishes things which are one, as if they were not one. Hence it is that Jehovah, Who is the Lord from eternity, it sometimes names Jehovah, sometimes Jehovah Zebaoth, sometimes God, sometimes Lord, and at the same time Creator, Saviour, Redeemer, and Former, yea, Shaddai: and His Human which He assumed in the world, it names Jesus, Christ, Messiah, Son of God, Son of Man; and, in the Word of the Old Testament, God, the Holy One of Israel, the Anointed of Jehovah, King, Prince, Counsellor, Angel, David. Now, as the Word in the sense of the letter is such that it names several, which yet are one, therefore Christians (who in the beginning were simple, and understood all things according to the words of the sense of the letter) distinguished the Divinity into three persons; and this was also permitted on account of their simplicity; but this, nevertheless, so as to believe also concerning THE SON, that He was Infinite, Uncreated,

Almighty, God, and Lord, altogether equal to the Father; and to believe, moreover, that they are not two or three, but one in essence, majesty, and glory, thus in Divinity. Those who simply believe these things according to the doctrine, and do not confirm themselves in three Gods, but of the three make one, are after death informed by the Lord, through the angels, that He is that One and that Trine: and this is also accepted by all who come into heaven; for no one can be admitted into heaven who thinks of three Gods, however he says one with his mouth. For the life of the whole heaven, and the wisdom of all the angels, is founded upon the acknowledgment and thence the confession of one God, and upon the faith that that one God is also Man, and that He is the Lord, who is at the same time God and Man. From this it is manifest, that it was of Divine permission that Christians in the beginning should receive the doctrine concerning three Divine persons, provided they also received at the same time that the Lord is God, Infinite, Almighty, and Jehovah: for, unless they had also received this, it would have been all over with the Church, since the Church is a Church from the Lord; and the eternal life of all is from the Lord, and not from any other. That the Church is a Church from the Lord may be evident from this alone, that the whole Word, from beginning to end, treats of the Lord alone, as has been shown above; and that He is to be believed in; and that those who do not believe in Him have not eternal life, — yea, that *the anger of God abideth upon them* (John iii. 36). Now, as every one sees in himself, that, if God is One, HE IS ONE BOTH IN PERSON AND ESSENCE, — for no one thinks otherwise, nor can think otherwise, when he thinks that God is One, — I will now present the entire doctrine which has its name from Athanasius, and afterwards demonstrate that all that is there said is true, provided that, instead of a trinity of *persons*, the trinity of *person* be understood.

56. The doctrine is this: "Whoever wishes to be saved, it is necessary for him to keep this catholic (*or* Christian) faith. Unless one keep that faith whole and entire, without doubt he will perish for ever. This catholic (*or* Christian) faith is, that we worship one God in trinity, and the Trinity in unity, neither confounding the persons nor separating the substance (*or* essence); since there is one person of the Father, another of the Son, and another of the Holy Spirit: but the divinity of the Father, of the Son, and of the Holy Spirit is one and the same, the glory equal, and the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated. The Father is infinite, the Son is infinite, and the Holy Spirit is infinite. The Father is eternal, the Son is eternal, and the Holy Spirit is eternal. And yet there are not three Eternals, but one Eternal; and there are not three Infinites, nor three Uncreated, but one Infinite, and one Uncreated. In like manner, as the Father is almighty, so is the Son almighty, and the Holy Spirit is almighty; and yet there are not three Almighties, but one Almighty. As the Father is God, so the Son is God, and the Holy Spirit is God; and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, yet still there are not three Lords, but one Lord. For although, by the Christian verity, we are obliged to acknowledge each person by himself to be God and Lord, yet still, by the catholic religion, we are forbidden to say that there are three Gods or three Lords (*or*, yet still we cannot, according to the Christian faith, name three Gods or three Lords). The Father is made of none, neither created nor born; the Son is of the Father alone, not made nor created, but born; the Holy Spirit is from the Father and from the Son, neither made nor created nor born, but proceeding. Thus there is one Father, not three Fathers; one Son, not

three Sons; one Holy Spirit, not three Holy Spirits: and in this trinity there is no first and last, and there is no greatest and least, but all the three persons are together eternal, and are altogether equal; so that it is just as was said above, that the Unity in trinity and the Trinity in unity is to be worshipped (*or*, that three persons in one Godhead, or one God in three persons, is to be worshipped). Wherefore, whoever wishes to be saved must think thus concerning the Trinity.

"Moreover, it is also necessary to salvation that one should rightly believe the incarnation of our Lord Jesus Christ (*or*, that one should firmly believe that our Lord is very Man): since the true faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man, — God of the substance (essence or nature) of the Father, born before the world; and Man of the substance (*or* nature) of the mother, born in the world; perfect God and perfect Man, consisting of a rational soul and a human body; equal to the Father as to the Divine, and inferior to (*or* less than) the Father as to the Human; Who, although He is God and Man, yet is not two, but one Christ; one, not by conversion of the Divine essence into a body, but by the assumption of the Human into God (*or*, He is one, yet not so that the Divine was transmuted into the Human, but the Divine took on the Human to itself); one altogether, not by confusion (*or* commixtion) of substance, but by unity of person (*or*, He is altogether one, yet not so that the two natures are mixed together; but He is one Person); since, as the rational soul and the body is one man, so God and Man is one Christ; Who suffered for our salvation, descended into hell, and rose again from death on the third day; and He ascended into heaven, and sits at the right hand of the Father Almighty, whence He is to come to judge the living and the dead; at Whose coming, all men will rise again with their bodies. And those who have done good will enter into eternal life; and those who have done evil, into eternal fire."

57. That all of this doctrine, as to every word of it, is true, provided that for the trinity of persons the trinity of person be understood, may be seen from the same written out anew, where the latter trinity is substituted. *The trinity of person* is this: That THE DIVINE OF THE LORD IS THE FATHER, THE DIVINE HUMAN THE SON, AND THE DIVINE PROCEEDING THE HOLY SPIRIT. When this trinity is understood, then a man can think of one God, and can also say one God. That otherwise he cannot but think of three Gods, who does not see? And Athanasius also saw; and therefore in his doctrine these additional words are inserted: "*Although, by the Christian verity, we are obliged to acknowledge each person by himself to be God and Lord, yet still we cannot, according to the catholic religion* (or, *according to the Christian faith*), *say or name three Gods or three Lords.*" Which amounts to this: Although, according to the Christian verity, it is lawful to acknowledge or think of three Gods and Lords, yet still it is not lawful, according to the Christian faith, to say or to name other than one God and one Lord;—and this, though the acknowledgment and the thought are what conjoin man with the Lord and with heaven, but not speech alone. Besides, no one comprehends how the Divine, which is one, can be divided into three persons, of whom each one is God; for the Divine is not divisible: and to make three one by essence or substance, does not take away the idea of three Gods, but it only gives an idea of their being of one mind.

58. That all of that doctrine, as to every word of it, is true, provided that for the trinity of persons there be understood the trinity of person, may be evident from the same written out anew, as now follows: "Whoever wishes to be saved, it is necessary for him to keep the Christian faith. The Christian faith is, that we worship one God in trinity, and the Trinity in unity; not confounding the trine of the one Person, nor separating the essence. The trine of the one Person is what is called the Father, the Son, and

the Holy Spirit. The Divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory and majesty equal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated; the Father is infinite, the Son is infinite, and the Holy Spirit is infinite: and yet there are not three Infinites nor three Uncreated, but one Uncreated and one Infinite. Likewise, as the Father is almighty, so the Son is almighty, and the Holy Spirit is almighty; and yet there are not three Almighties, but one Almighty. As the Father is God, so the Son is God, and the Holy Spirit is God; and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, yet still there are not three Lords, but one Lord. Now, as according to the Christian verity we acknowledge a trine in one Person Who is God and Lord, so according to the Christian faith we can say one God and one Lord. The Father is made of none, neither created nor born; the Son is of the Father alone, not made nor created, but born; the Holy Spirit is from the Father and from the Son, neither made nor created nor born, but proceeding. Thus there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits: and in this trinity there is no greatest and least, but they are altogether equal. So that it is altogether as was said above, that the Unity in trinity, and the Trinity in unity, is to be worshipped."

59. This is in the Doctrine concerning the Trinity and the Unity of God; afterwards there follows what relates to the assumption of the Human by the Lord in the world, which is called the Incarnation. Everything in the doctrine concerning this subject also is true, provided that the human from the mother (in which the Lord was when in the state of humiliation or exinanition, and in which He suffered temptations and the cross), and the Human from the

Father (in which He was in the state of glorification or union), be understood distinctly: for the Lord assumed a human in the world, conceived of Jehovah, Who is the Lord from eternity, and born of the Virgin Mary; thence He had a Divine and a Human, — the Divine from His Divine from eternity, and the human from the mother Mary in time; but this human He put off, and put on the Human Divine. This is the Human which is called the Divine Human, and which is meant in the Word by the Son of God. When, therefore, the things which come first in the doctrine concerning the Incarnation are understood as relating to the maternal human, in which He was when in the state of humiliation, and those which follow there are understood as relating to the Divine Human, in which He was when in the state of glorification, then also all things therein coincide. *With the maternal human, in which He was in the state of humiliation, these things which stand first in the doctrine coincide:* "That Jesus Christ was God and man, — God from the substance of the Father, and man from the substance of the mother, born in the world; perfect God and perfect man, consisting of a rational soul and a human body; equal to the Father as to the Divine, less than the Father as to the human." Also this: "That that human was not converted into the Divine, nor mixed together with it, but put off, and the Human Divine assumed in its stead." *With the Human Divine, in which He was in the state of glorification, and is now to eternity, these things which follow in the doctrine coincide:* "Although our Lord Jesus Christ, the Son of God, is God and Man, still there are not two, but there is one Christ: yea, He is altogether one, for He is one Person; since, as the soul and body make one man, so God and Man is one Christ."

60. That God and Man in the Lord, according to the doctrine, are not two, but one Person, and altogether one, as the soul and the body are one, is clearly manifest from many things which He said: as that the Father and He

are one; that all things of the Father are His, and all His the Father's; that He is in the Father, and the Father in Him; that all things are given into His hand; that He has all power; that He is the God of heaven and earth; that he who believes in Him has eternal life: and, further, that both the Divine and the Human were taken up into heaven; and that, as to both, He sits at the right hand of God; that is, that He is Almighty: and many more things which were adduced above in great abundance from the Word, concerning His Divine Human, which all testify that GOD IS ONE AS WELL IN PERSON AS ESSENCE, IN WHOM IS A TRINITY, AND THAT THAT GOD IS THE LORD.

61. The reason why these things concerning the Lord are now for the first time published, is because it is foretold in the Apocalypse, xxi. and xxii., that a new Church should be instituted by the Lord at the end of the former, in which this subject will be primary. It is this Church which is there meant by the New Jerusalem, into which none can enter but those who acknowledge the Lord alone as the God of heaven and earth. And this I can proclaim, that the universal heaven acknowledges the Lord alone, and that he who does not acknowledge Him is not admitted into heaven; for heaven is heaven from the Lord. This acknowledgment itself, from love and faith, causes those there to be in the Lord, and the Lord in them, as the Lord Himself teaches in John: *In that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). And again: *Abide in Me, and I in you. I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast out* (xv. 4–6; xvii. 22, 23). That this was not seen from the Word before, is because, if it had been before seen, still it would not have been received; for the Last Judgment had not yet been accomplished; and, before that, the power of hell prevailed over the power of heaven; and man is in the

midst between heaven and hell: wherefore, if this had been seen before, the Devil, that is, hell, would have wrested it out of the hearts of men, and would, moreover, have profaned it. This state of the power of hell was altogether broken by the Last Judgment, which has now been accomplished. Since that Judgment, and thus at the present time, every man who wishes to be enlightened and to be wise, can be. On this subject, see the things that are written in the work concerning "Heaven and Hell" (n. 589–596, and n. 597–603); also in the small treatise concerning the "Last Judgment" (n. 65–72, and n. 73, 74).

XII.

A NEW CHURCH IS MEANT BY THE NEW JERUSALEM IN THE APOCALYPSE.

62. AFTER the state of the Christian Church as it would be at its end and as it now is, has been described IN THE APOCALYPSE, and after those of that Church who are signified by the false prophet, the dragon, the harlot, and the beasts, have been cast into hell, — thus after the Last Judgment was effected, — it is there said, *I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. Then I John saw* THE HOLY CITY, NEW JERUSALEM, *descending from God out of heaven. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them, their God. He that sat upon the throne said, Behold, I make all things new. And He said to me, Write; for these words are true and faithful* (Apoc. xxi. 1–3, 5). By the *new heaven* and by the *new earth* which he saw, after the former heaven and the former earth passed away, is not meant a new starry and atmospheric heaven which appears before human eyes, nor a new earth upon which men dwell; but a renovation of the church in the spiritual world is meant, and a renovation of the church in the natural world. Since a renovation of the church in both worlds, the spiritual as well as the natural, was made by the Lord when He was in the world, therefore the prediction of it in the prophets is similar, namely, that a new heaven and a new earth were then to exist (as Isa. lxv. 17, lxvi. 22, and else-

where); by which cannot therefore be meant a heaven visible before the eyes, and an earth habitable by man. By the spiritual world is meant the world where angels and spirits dwell, and by the natural world is meant the world where men dwell. That a renovation of the church in the spiritual world has lately been made, and that a renovation of the church in the natural world will be effected, is shown to some extent in the little work concerning "The Last Judgment," and will be more fully shown in a Continuation of that work.

63. By the *holy city, New Jerusalem*, is meant this New Church as to doctrine; on which account it was seen descending from God out of heaven: for the doctrine of genuine truth comes from no other source than from the Lord through heaven. Because the Church as to doctrine is meant by the city New Jerusalem, it is therefore said, *Prepared as a Bride adorned for her Husband* (ver. 2); and afterwards, *There came to me one of the seven angels, and spake with me, saying, Come hither, and I will show thee the Bride, the Lamb's Wife. And he carried me away in the spirit upon a high mountain, and showed me the great city, holy Jerusalem, descending out of heaven from God* (verses 9, 10, in the same chapter). That by a *bride* and *wife* is meant the Church, when the Lord is meant by the Bridegroom and Husband, is known. The Church is a Bride when she wishes to receive the Lord, and a Wife when she has received Him. That the Lord is there meant by *Husband*, is evident; for it is said, *The Bride, the* LAMB'S *Wife*.

64. That the Church as to doctrine is meant by *Jerusalem* in the Word, is because in Jerusalem, and nowhere else in the land of Canaan, was the Temple and the Altar; and there sacrifices were performed, thus Divine worship itself. Wherefore also three festivals were celebrated there every year, and every male of the whole land was commanded to go to them. It is from this that by *Jerusalem* is signified the Church as to worship, and thence also the Church as

to doctrine; for worship is prescribed in doctrine, and is performed according to it: it has this signification also because the Lord was in Jerusalem, and taught in His temple, and afterwards glorified His Human there. Moreover, by a *city* in the Word in its spiritual sense is signified doctrine: hence by the *holy city* the doctrine of Divine truth from the Lord is signified.* That the Church as to doctrine is meant by *Jerusalem*, is evident also from other passages in the Word, as from the following. In Isaiah: *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the justice thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Then the nations shall see thy justice, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Jehovah shall delight in thee, and thy land shall be married. Behold, thy Salvation cometh; behold, His reward is with Him. And they shall call them the holy people, the redeemed of Jehovah; and thou shalt be called a city sought out, not forsaken* (lxii. 1–4, 11, 12). The Coming of the Lord, and the new Church to be instituted by Him, are treated of in the whole of that chapter. It is this new Church which is meant by the Jerusalem which shall be called by a new name, which the mouth of Jehovah shall name, and which shall be a crown of glory in the hand of Jehovah and a royal diadem in the hand of God, in which Jehovah shall delight, and which shall be called a city sought out, not forsaken. By

* That by a *city*, in the Word, is signified the doctrine of the church and of religion, may be seen in the "Arcana Cœlestia," n. 402, 2449, 2943, 3216, 4492, 4493; that by the *gate of a city* is signified the doctrine by which entrance is made into the church, n. 2943, 4477, 4478; that therefore the elders sat in the gate of the city, and judged, may be seen in the same numbers; that *to go out at the gate* is to recede from doctrine, n. 4492, 4493; that cities and places are represented in heaven when the angels hold discourse concerning doctrinals, n. 3216.

these things cannot be meant the Jerusalem in which the Jews were when the Lord came into the world, for that was the reverse in everything; it should rather be called Sodom, as it is also called (Apoc. xi. 8). See Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48. Again, in Isaiah: *Behold, I create a new heaven and a new earth: the former shall not be remembered. Be ye glad and rejoice for ever in that which I create. Behold, I create Jerusalem a rejoicing, and her people a joy; and I will rejoice over Jerusalem and over My people. Then shall the wolf and the lamb feed together: they shall not hurt nor destroy in all My holy mountain* (lxv. 17–19, 25). In this chapter also the Lord's Coming is treated of, and the Church to be established by Him; which was not established with those who were in Jerusalem, but with those who were out of it: wherefore this Church is meant by the Jerusalem which shall be a rejoicing to the Lord, and whose people shall be to Him a joy; where the wolf and the lamb shall feed together, and where they shall not do hurt. Here too it is said, as in the Apocalypse, that the Lord would create a new heaven and a new earth, by which also similar things are meant; and it is further said, that He would create Jerusalem. And again, in Isaiah: *Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem. My people shall know My name in that day: for I am He that doth speak; behold, it is I. Jehovah hath comforted His people; He hath redeemed Jerusalem* (lii. 1, 2, 6, 9). This chapter also treats of the Coming of the Lord, and the Church to be established by Him: wherefore by *Jerusalem*, into which the uncircumcised and unclean shall no more enter, and which the Lord shall redeem, is meant the Church; and by *Jerusalem the holy city*, the Church as to doctrine from the Lord. In Zephaniah: *Shout, O daughter of Zion; be glad with all thy heart, O daughter of Jerusa-*

lem. The King of Israel is in the midst of thee. Thou shalt not fear evil any more: [*Jehovah thy God*] *will rejoice over thee with joy. He will rest in thy love; He will exult over thee with shouting. I will make you a name and a praise among all the people of the earth* (iii. 14–17, 20). Here, in like manner, the Lord and the Church from Him are spoken of; over which the King of Israel, Who is the Lord, will rejoice with joy, exult with shouting, and in whose love He will rest, and whom He will make a name and a praise among all the people of the earth. In Isaiah: *Thus saith Jehovah, thy Redeemer and thy Former, saying to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built* (xliv. 24, 26). And in Daniel: *Know and understand, from the going-forth of the word to restore and to build Jerusalem, even to Messiah the Prince, shall be seven weeks* (ix. 25). That by *Jerusalem* here also the Church is meant, is evident, since this was restored and built by the Lord, but not Jerusalem the seat of the Jews. By *Jerusalem* is meant the Church from the Lord in the following passages also. In Zechariah: *Thus saith Jehovah, I will return to Zion, and will dwell in the midst of Jerusalem: whence Jerusalem shall be called the city of truth; and the mountain of Jehovah Zebaoth, the mountain of holiness* (viii. 3; see also 20–23). In Joel: *Then shall ye know that I Jehovah am your God, dwelling in Zion, the mountain of holiness; and Jerusalem shall be holiness. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk; and Jerusalem shall remain to generation and generation* (iii. 17–20). In Isaiah: *In that day shall the Branch of Jehovah be for beauty and for glory; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written for life in Jerusalem* (iv. 2, 3). In Micah: *In the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains; for doctrine shall go*

out from Zion, and the Word of Jehovah from Jerusalem. To thee shall the former kingdom come, the kingdom of the daughter of Jerusalem (iv. 1, 2, 8). In Jeremiah: *At that time they shall call Jerusalem the throne of Jehovah; and all nations shall be gathered, because of the name of Jehovah, to Jerusalem: neither shall they go any more after the confirmation of their evil heart* (iii. 17). In Isaiah: *Look upon Zion, the city of our stated festival. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: the stakes of it shall not be removed forever, neither shall any of the cords of it be broken* (xxxiii. 20). Besides many other places; as in Isa. xxiv. 23; xxxvii. 32; lxvi. 10–14. In Zech. xii. 3, 6, 8–10; xiv. 8, 11, 12, 21. In Mal. iii. 1, 4. In David, Ps. cxxii. 1–7; cxxxvii. 4–6. That by Jerusalem, in these places, is meant the Church, which was to be established, and which also was established by the Lord, and not the Jerusalem inhabited by the Jews in the land of Canaan, may be evident also from the passages in the Word where it is said of the latter that it was utterly ruined, and that it was to be destroyed; as Jer. v. 1; vi. 6, 7; vii. 17, 20; viii. 6, 7, and the verses following; ix. 10, 11, 13, and the verses following; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 15, 17; Ezek. iv.; v. 9 to the end; xii. 18, 19; xv. 6–8; xvi.; xxiii.; Matt. xxiii. 33, 37, 39; Luke xix. 41–44; xxi. 20–22; xxiii. 28–30; and in many other places.

65. It is said in the Apocalypse, A NEW HEAVEN AND A NEW EARTH; and afterwards, BEHOLD, I MAKE ALL THINGS NEW: by which nothing else is meant, than that, in the church now to be established by the Lord, THERE WILL BE NEW DOCTRINE, which was not in the former church. The reason why it was not, is, that if it had been it would not have been received; for the Last Judgment was not yet accomplished, and before that the power of hell prevailed over the power of heaven: wherefore, if the doctrine had been given before from the mouth of the Lord, it would not

have remained with man; nor does it remain at this day, except with those who go to the Lord alone, and acknowledge Him as the God of heaven and earth (see above, n. 61). This same doctrine was indeed given before in the Word: but because the church not long after its first establishment, was turned into Babylonia, and with others afterwards into Philistia, therefore it could not be seen from the Word; for the church does not see the Word otherwise than from the principle of her religion and its doctrine.

The new things which are contained in this little work, are, in general, these: I. God is one in person and essence, and He is the Lord. II. The whole Sacred Scripture treats of Him alone. III. He came into the world that He might subjugate the hells, and glorify His Human; and He did both by the temptations admitted into Himself, and fully by the last of them, which was the passion of the cross; and by this means He became the Saviour and Redeemer; and by it He alone has merit and justice. IV. That He fulfilled all the things of the Law, means that He fulfilled all things of the Word. V. By the passion of the cross He did not take away sins, but He bore them as a Prophet; that is, He suffered the Church to be represented in Himself, showing how it had ill-treated the Word. VI. The imputation of merit is not anything, unless by it is meant the remission of sins after repentance.

These are in this little work. In subsequent works, which will treat concerning THE SACRED SCRIPTURE, concerning LIFE, concerning FAITH, also concerning the DIVINE LOVE and concerning the DIVINE WISDOM, other new things will be seen.

THE END.

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DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING THE SACRED SCRIPTURE

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DOCTRINE

OF

THE NEW JERUSALEM

CONCERNING THE

SACRED SCRIPTURE.

I.

THE SACRED SCRIPTURE, OR THE WORD, IS THE DIVINE TRUTH ITSELF.

1. It is on every one's lips that the Word is from God, is Divinely inspired, and consequently holy; but still it has not hitherto been known where, in the Word, the Divine is. For in the letter the Word appears like an ordinary writing, in a foreign style, neither sublime nor lucid, as the writings of the present age apparently are. Owing to this, a person who worships nature instead of God, or more than God, and who therefore thinks from himself and his *proprium*, and not from heaven and from the Lord, may easily fall into error respecting the Word, and into contempt for it, saying within himself when he is reading it, "What is this? What is that? Is this Divine? Can God Who has infinite wisdom speak so? Where is its holiness? and whence, unless from some religious system, and persuasion from it?"

2. But he who thinks in this manner does not consider that Jehovah Himself, Who is the God of heaven and earth, spake the Word through Moses and the Prophets,

and that it must therefore be the Divine Truth itself; for that which Jehovah Himself speaks can be nothing else. Nor does he consider that the Lord, Who is the same as Jehovah, spake the Word written by the Evangelists, many things from His own mouth, and the rest from the Breath of His mouth, which is the Holy Spirit. It is for this reason that He says that in His words there is life, and that He Himself is the Light which enlightens, and is the Truth. That Jehovah Himself spake the Word by the Prophets has been shown in the "Doctrine of the New Jerusalem concerning the Lord" (n. 52, 53). That the words which the Lord Himself spake in the gospels are Life, may be seen in John: *The words that I speak unto you are spirit and are life* (vi. 63). In the same gospel: Jesus said to the woman at Jacob's well, *If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink, thou wouldst ask of Him, and He would give thee living water. Whosoever drinketh of the water that I shall give him shall not thirst forever; but the water that I shall give him shall be in him a fountain of water, springing up into everlasting life* (John iv. 10, 14). By *the fountain* [or *well*] *of Jacob* is signified the Word (as also in Deuteronomy xxxiii. 28), and therefore the Lord sat there, and talked with the woman; and by *the water* is signified the truth of the Word. Again: Jesus said, *If any one thirst let him come unto Me and drink. He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water* (John vii. 37, 38). And again: Peter said to Jesus, *Thou hast the words of eternal life* (John vi. 68). And therefore the Lord says in Mark, *Heaven and earth shall pass away, but My words shall not pass away* (xiii. 31). The Lord's words are life because He is the Truth and the Life, as He teaches in John: *I am the Way, the Truth, and the Life* (xiv. 6). And in the same: *In the beginning was the Word, and the Word was with God, and the Word was God; in Him was life, and the life was the light of men*

(i. 1, 4). By the *Word* is here meant the Lord as to Divine Truth, in Whom alone there is life and there is light. From this it is that the Word, which is from the Lord and which is the Lord, is called *the fountain of living waters* (Jer. ii. 13; xvii. 13; xxxi. 9); *the fountain of salvation* (Isa. xii. 3); *a fountain* (Zech. xiii. 1); and *a river of the water of life* (Apoc. xxii. 1); and it is said that *The Lamb, Who is in the midst of the throne, shall feed them, and shall lead them to living fountains of waters* (Apoc. vii. 17); besides other passages where the Word is also called a *Sanctuary* and a *Tabernacle* in which the Lord dwells with man.

3. But still the natural man cannot from these considerations be persuaded that the Word is the Divine Truth itself, in which are Divine Wisdom and Divine Life; for he looks at it from its style, in which he does not see those things. Yet the style of the Word is the Divine style itself, with which no other can be compared, however sublime and excellent it may seem; for any other is like thick darkness, in comparison with light. The style of the Word is such that holiness is in every sentence, and in every word; yes, in some places in the very letters: hence the Word conjoins man with the Lord, and opens heaven. There are two things which proceed from the Lord, Divine Love and Divine Wisdom; or, what is the same, Divine Good and Divine Truth; for Divine Good is of His Divine Love, and Divine Truth is of His Divine Wisdom. The Word in its essence is both of these; and because it conjoins man with the Lord and opens heaven, as was said, therefore the Word fills the man who reads it from the Lord and not from himself alone, with the good of love and truths of wisdom; his will with the good of love, and his understanding with truths of wisdom. Hence man has life through the Word.

4. Lest, therefore, man should be in doubt whether the Word is such, its internal sense has been revealed to me by the Lord, which in its essence is spiritual, and is within

the external sense which is natural, as the soul is in the body. That sense is the spirit which gives life to the letter; it can therefore bear witness to the Divinity and sanctity of the Word, and can convince even the natural man, if he is willing to be convinced.

II.

IN THE WORD THERE IS A SPIRITUAL SENSE, HITHERTO UNKNOWN.

It is now to be told, and in the order which follows, 1. *What the Spiritual Sense is.* 2. *That this sense is in each and every thing in the Word.* 3. *That it is from it that the Word is Divinely inspired and holy in every word.* 4. *That this sense has been hitherto unknown.* 5. *And that it will not be given to any one hereafter who is not in genuine truths from the Lord.*

5. (1) *What the Spiritual Sense is.* The spiritual sense is not that which shines forth from the sense of the Word when one is studying and explaining the Word to confirm some dogma of the church; this sense is the literal sense of the Word. But the spiritual sense does not appear in the sense of the letter; it is inwardly in it, as the soul is in the body, as the thought is in the eyes, and as affection is in the face; and these act unitedly, as cause and effect. It is principally that sense which makes the Word spiritual, and not for men only, but also for angels. Wherefore the Word by that sense communicates with the heavens.

6. From the Lord proceed the Celestial, the Spiritual, and the Natural, one after another. That is called the Celestial which proceeds from His Divine Love, and it is Divine Good. That is called the Spiritual which proceeds from His Divine Wisdom, and it is Divine Truth. The Natural is from them both, and is their complex in the ultimate. The angels of the Lord's celestial kingdom, of whom is the third or highest heaven, are in the Divine that

proceeds from the Lord which is called Celestial; for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, of whom is the second or middle heaven, are in the Divine that proceeds from the Lord which is called Spiritual; for they are in truths of wisdom from the Lord.* But men of the church in the world are in the Natural Divine, which also proceeds from the Lord. It follows from this that the Divine, proceeding from the Lord to its ultimates, descends by three degrees, and is named Celestial, Spiritual, and Natural. The Divine which descends from the Lord to human beings descends through these three degrees; and when it has descended, it contains those three degrees in itself. Such is the case with everything Divine; therefore when it is in its ultimate degree, it is in its fulness. Such is the Word; in its ultimate sense this is natural, in its interior sense it is spiritual, and in the inmost it is celestial; and in every sense it is Divine. That the Word is such, is not apparent in the sense of its letter, which is natural, for the reason that man in the world has heretofore known nothing concerning the heavens, and so has not known what the spiritual is, nor what the celestial; and consequently he has not known the difference between them and the natural.

7. Nor can the difference of these degrees from one another be known without a knowledge of Correspondence; for the three degrees are wholly distinct from each other, just as the end, the cause, and the effect are; or as the prior, the posterior, and the postreme: but they make a one by correspondence; for the natural corresponds to the spiritual, and also to the celestial. What correspondence is, may be seen in the work on "Heaven and Hell," where the "Correspondence of all things in Heaven with all things of Man" is treated of (n. 87–102), and the "Cor-

* That there are two kingdoms of which the heavens consist, one of which is called the celestial kingdom, and the other the spiritual, may be seen in the work on "Heaven and Hell" (n. 20–28).

respondence of Heaven with all things of the Earth" (n. 103–115). It will also be seen from examples to be adduced below, from the Word.

8. Whereas the Word interiorly is spiritual and celestial, it is therefore written by mere correspondences; and that which is written by mere correspondences, in its ultimate sense is written in such a style as is found in the prophets and in the gospels; and although this sense appears common, still it stores up within itself Divine Wisdom and all angelic wisdom.

9. (2.) *The Spiritual Sense is in each and every thing in the Word.* This cannot be seen better than by examples, such as the following: John says in the Apocalypse, *I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many diadems; and He had a name written that no one knoweth but He Himself; and He was clothed in a vesture dipped in blood; and His name is* called THE WORD OF GOD. *His armies in heaven followed Him upon white horses, clothed in fine linen, white and clean. He hath upon His vesture and upon His thigh a name written,* KING OF KINGS AND LORD OF LORDS. *And I saw an angel standing in the sun; and he cried with a loud voice, Come, and gather yourselves together unto the great supper, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses, and of them that sit on them, and the flesh of all free and bond, both small and great* (xix. 11–18). What these things signify, no one can see but from the spiritual sense of the Word; and no one can see the spiritual sense except from a knowledge of correspondences; for all the words are correspondences, and no word is without meaning. The science of correspondences teaches what is signified by the *white horse;* what by *Him Who sat upon Him;* what by the *eyes which were as a flame of fire;* what by the *diadems*

upon His head; what by the *vesture dipped in blood;* what by the *white fine linen*, in which they who were of His army in heaven were clothed; what by the *angel standing in the sun;* what by the *great supper* to which they were to come and be gathered together; and also what by the *flesh of kings and captains*, and of many other things, which they should eat. But what each of these expressions signifies in the spiritual sense, may be seen explained in a little work concerning the "White Horse;" it is therefore unnecessary to explain them further. It is shown in that treatise that the Lord is there described as to the Word; and that by His eyes, which were as a flame of fire, and by the diadems upon His head, and by the name which no one but Himself knoweth, is meant the spiritual sense of the Word; also that this sense is known only to the Lord and by him to whom the Lord wills to reveal it: also, that by the vesture dipped in blood, is meant the natural sense of the Word, which is the sense of its letter, to which violence has been done. That it is the Word which is thus described, is very manifest; for it is said, *His name is called the Word of God.* That it is the Lord Who is meant, is also very manifest; for it is said that *the name of Him Who sat upon the white horse was King of kings and Lord of lords.* That the spiritual sense of the Word is to be opened at the end of the church, is signified not only by those things which are said concerning the [white] horse and Him Who sat upon him, but also by the great supper, to which the angel standing in the sun invited all to come and eat the flesh of kings and captains, of the mighty, of horses, of them that sit on them, and of all, free and bond. All these expressions would be empty words, and without life and spirit, if there were not a spiritual sense within them, as the soul is in the body.

10. In Apoc. xxi., the New Jerusalem is thus described: *That in it there was a light like unto a stone most precious, as it were a jasper stone, shining like crystal. That it had a*

wall great and high, having twelve gates, and twelve angels over the gates, and the names of the twelve tribes of the sons of Israel written [thereon]. That the wall was of a hundred and forty-four cubits, which is the measure of a man, that is, of an angel. That the building of the wall was jasper, and its foundations of every precious stone; of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst. That the gates were twelve pearls. That the city itself was pure gold, like pure glass; and that it was four-square, the length, the breadth, and the height equal, being twelve thousand furlongs; and more besides. That all these things are to be understood spiritually may be evident from this, that by the Holy Jerusalem is signified a new church which is to be established by the Lord, as is shown in the "Doctrine concerning the Lord" (n. 62–65): and because by *Jerusalem* is there signified the church, it follows that all the things which are said of it as a city — of its gates, of its wall, of the foundations of the wall, also the things which are said of their measures — contain a spiritual sense, for the things which are of the church are spiritual. But what the several things signify has been explained in the work concerning the "New Jerusalem," published at London in the year 1758 (n. 1); it would therefore be superfluous to explain them further. It is enough [to remark] that it may thence be known that there is a spiritual sense in the several particulars of that description, as the soul in the body; and that without that sense nothing of the church would be understood in those things which are there written; as that the city was of pure gold, its gates of pearls, the wall of jasper, the foundations of the wall of precious stones; that the wall was of a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; and that the city was in length, breadth, and height, twelve thousand furlongs; besides many other things. But he, who from a knowledge of Correspondences knows the spiritual sense,

understands these things; as that the wall and its foundations signify doctrine from the literal sense of the Word; and that the numbers 12, 144, 12000, have a like signification, namely, all the truths and goods of the church in one complex.

11. In the Apocalypse, chap. vii., it is said that *a hundred and forty-four thousand were sealed, twelve thousand out of every tribe of Israel; so many from the tribe of Judah, from the tribe of Reuben, of Gad, of Asher, of Naphtali, of Manasseh, of Simeon, of Levi, of Issachar, of Zebulon, of Joseph, and of Benjamin.* The spiritual sense of these words is that all are saved in whom the church from the Lord is; for in the spiritual sense, *to be marked on the forehead* or *sealed* signifies to be acknowledged by the Lord and saved; by the *twelve tribes of Israel* are signified all who are of the church just mentioned; by 12, 12000, 144000, all; by *Israel* the church, and by every *tribe* some specific thing of the church. He who does not know the spiritual import of these words, may suppose that only so many are to be saved, and these only from the nation of Israel and Judah.

12. In the Apocalypse, chap. vi., it is said that *when the Lamb opened the first seal of the Book, there went forth a white horse; and that he that sat on him had a bow, and to him a crown was given: that when He opened the second seal, there went forth a red horse; and that to him that sat on him was given a great sword: that when He opened the third seal, there went forth a black horse; and that he that sat on him held a balance in his hand: and that when He opened the fourth seal, there went forth a pale horse; and that the name of him that sat on him was Death.* What these things signify can only be unfolded by the spiritual sense; and it is fully unfolded when it is known what is signified by an opening of seals, what by a horse, and what by the other things. Here are described the successive states of the church, from its beginning to its end, in respect to

the understanding of the Word. The *opening of the seals of the Book by the Lamb*, signifies the manifestation of those states of the church by the Lord; by a *horse* is signified the understanding of the Word; by a *white horse*, the understanding of truth from the Word in the first state of the church; by the *bow* of him that sat upon that horse, the doctrine of charity and faith combating against falsities; by the *crown*, eternal life, the reward of victory: by the *red horse* is signified the understanding of the Word destroyed as to good in the second state of the church; by the *great sword*, falsity combating against truth: by the *black horse* is signified the understanding of the Word destroyed as to truth in the third state of the church; by the *balance*, the estimation of truth so small as to be scarcely any thing: by the *pale horse* is signified the understanding of the Word become naught owing to evils of life and falsities therefrom in the fourth or last state of the church; and by *death*, eternal damnation. That the signification of these things is such in the spiritual sense, does not appear in the sense of the letter or the natural sense. Wherefore, unless the spiritual sense were at some time opened, the Word as to this and the other things in the Apocalypse would be closed, so that at last no one would know wherein the Divine Holiness there was hidden. It is the same with the signification of the *four horses* and the *four chariots* going out from between the two mountains of brass, in Zechariah (vi. 1–8).

13. In the Apocalypse, chap. ix., we read: *The fifth angel sounded, and I saw a star fallen from heaven unto the earth; and there was given unto him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit as the smoke of a great furnace. And the sun and the air were darkened from the smoke of the pit. And out of the smoke there went forth locusts upon the earth; and power was given unto them as the scorpions of the earth have power. And the shapes of the locusts were like unto*

horses prepared for war; and upon their heads were as it were crowns like gold; and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as those of lions. And they had breastplates as of iron; and the voice of their wings was as the voice of many chariots running to war. And they had tails like unto scorpions; and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, the angel of the abyss: his name in Hebrew is Abaddon, and in Greek he hath the name Apollyon. Neither would any one understand these things, unless the spiritual sense were revealed to him; for nothing is here said without meaning; they all have a signification, as to every particular. The state of the church is here treated of, when all cognitions of truth from the Word have been destroyed; and consequently man, having become sensual, persuades himself that falsities are truths. By the *star fallen from heaven*, are signified the cognitions of truth, destroyed; by the *darkened sun and air*, is signified the light of truth become thick darkness; by the *locusts which went forth out of the smoke of the pit*, are signified falsities in things most external, such as are with those who have become sensual, and who see and judge all things from falsities; by a *scorpion* is signified their persuasiveness; the *locusts' appearing like horses prepared for war*, signifies their reasonings as from the understanding of truth; the *locusts' having crowns like gold upon their heads, with faces like the faces of men*, signifies that they seemed to themselves to be conquerors and wise; *their having hair as the hair of women*, signifies that they appeared to themselves as if they were in the affection for truth; *their having teeth like those of lions*, signifies that sensual things, which are the ultimates of the natural man, appeared to them as having power over all things; *their having breastplates like breastplates of iron*, signifies the argumentations from fallacies, by which they combat and prevail; *the voice of their wings, like the voice*

of chariots running to war, signifies reasonings as if from truths of doctrine from the Word, for which truths they must fight; *their having tails like unto scorpions*, signifies persuasions; *their having stings in their tails*, signifies craftiness in deceiving by their persuasions; *their having power to hurt men five months*, signifies that they bring into a kind of stupor those who are in the understanding of truth and the perception of good; *their having over them as king the angel of the abyss, whose name is Abaddon or Apollyon*, signifies that their falsities were from the hell where those are who are merely natural and in their own intelligence. This is the spiritual sense of these words, none of which appears in the sense of the letter. And so it is, throughout the Apocalypse. It is to be known that in the spiritual sense all things cohere in continuous connection, to the adjustment of which every word in the sense of the letter or the natural sense conduces; on which account, if a little word were taken away, the connection would be broken, and the coherence would perish. For this reason, and lest this should be done, it is added at the end of this prophetic book, that *a word should not be taken away* (Apoc. xxii. 19). It is similar with the books of the prophets in the Old Testament; and that nothing might be taken away from them, the Lord's Providence took care that every thing in them, even the letters, should be counted: this was done by the Masorites.

14. Where the Lord speaks to His disciples of the consummation of the age, which is the last time of the church, at the end of the predictions concerning its successive changes of state, He says: *Immediately after the affliction of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and much*

glory. And He shall send the angels, with trumpet and with great voice, and they shall gather together His elect from the four winds, from one end of the heavens even to the other (Matt. xxiv. 29, 30, 31). By these words, in the spiritual sense, is not meant that the sun and moon would be darkened, that the stars would fall from heaven, and that the sign of the Lord would appear in the heavens, and that they would see Him in the clouds, and at the same time angels with trumpets; but by every particular word there are meant spiritual things which are of the church; and these things are said concerning the state of the church at its end. For in the spiritual sense by the *sun*, which will be darkened, is meant the Lord as to love; by the *moon*, which will *not give her light* [*lumen*], is meant the Lord as to faith; by the *stars*, which will *fall from heaven*, are meant cognitions of good and of truth, which will perish; by the *sign of the Son of Man in heaven*, is meant the appearing of the Divine Truth; by the *tribes of the earth*, which shall mourn, is meant the want of all truth which is of faith, and of all good which is of love; by the *Coming of the Son of Man in the clouds of heaven with power and glory*, is meant the Lord's presence in the Word, and revelation; by the *clouds*, is signified the sense of the letter of the Word, and by *glory*, the spiritual sense of the Word; by the *angels, with trumpet and with great voice*, is signified heaven, whence comes Divine Truth; by *gathering together the elect from the four winds, from one end of the heavens to the other*, is signified a new [state] of the church as to love and faith. That the darkening of the sun and moon and the falling of the stars to the earth are not meant, is very manifest from the prophets, for in them similar things are said concerning the state of the church, when the Lord was about to come into the world: as in Isaiah, *Behold the day of Jehovah cometh, cruel, both with wrath and fierce anger: the stars of heaven and the constellations thereof shall not give their light; the sun shall be dark-*

ened in his going forth, and the moon shall not cause her light to shine. I will visit upon the world its wickedness (xiii. 9–11; also xxiv. 19–23). In Joel, *The day of Jehovah cometh, a day of darkness and of thick darkness; the sun and the moon shall be dark, and the stars shall withdraw their shining* (ii. 1, 2, 10; also iii. 15). In Ezekiel, *I will cover the heavens, and make the stars dark; I will cover the sun with a cloud, and the moon shall not cause her light to shine. All the luminaries of light I will make dark, and set darkness upon the earth* (xxxii. 7, 8). By the *day of Jehovah*, is meant the Coming of the Lord, which was when there was no longer any good of love and truth of faith remaining in the church, and when there was no knowledge of the Lord.

15. That it may be seen that the prophetic parts of the Word of the Old Testament are in many places not understood without the spiritual sense, I wish to adduce a few passages only, as this in Isaiah: *Then shall Jehovah* [*Zebaoth*] *stir up a scourge against Ashur, according to the smiting of Midian at the rock Oreb; and His rod shall be upon the sea, and He shall lift it up in the way of Egypt. And it shall come to pass in that day that his burden shall remove from off thy shoulder, and his yoke from off thy neck. He shall come against Aiath, he shall pass over unto Migron, against Michmash shall he direct his arms. They shall pass over Mebarah; Geba shall be our lodging; Ramah shall tremble; Gibeah of Saul shall flee. Cry aloud with thy voice, O daughter of Gallim; hearken, O Laish, O miserable Anathoth. Madmena shall wander away; the inhabitants of Gebim shall gather themselves together. Is there yet a day to make a stand in Nob? He shall shake his hand at the mount of the daughter of Zion, the hill of Jerusalem. Jehovah shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one* (x. 26–32, 34). Here only names occur, from which nothing can be drawn but by the aid of the spiritual sense, in which all the names

in the Word signify the realities of heaven and the church. From this sense it is gathered, that by those things is signified that the whole church was vastated by matters of knowledge, perverting every truth and confirming falsity. Again in the same prophet: *In that day shall the envy of Ephraim depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not distress Ephraim. But they shall fly upon the shoulder of the Philistines toward the sea; together shall they spoil the sons of the east; Edom and Moab shall be the putting forth of their hand. Jehovah shall pronounce a vow against the tongue of the Egyptian sea; and He shall shake His hand over the river with the vehemence of His breath, and He shall strike it into seven streams, that He may make it a way to go over dry-shod. Then shall there be a highway for the remnant of His people which shall be left, from Ashur* (xi. 13–16). Here, too, no person but one who knows what is signified by each of the names here given, would see any thing Divine; although the Coming of the Lord is here treated of, and what would then take place; as is plainly manifest from verses 1–10, of the same chapter. Who, then, without the aid of the spiritual sense, would see that the signification of those things in their order is, that they who are in falsities from ignorance, and have not suffered themselves to be seduced by evils, will come to the Lord; and that the church will then understand the Word; and that falsities will then no longer harm those who thus come? And where there are no names, the case is similar; as in Ezekiel: *Thus hath said the Lord Jehovih: Thou son of man, say to the bird of every wing, and to every beast of the field, Assemble yourselves and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; ye shall eat fat till ye be full, and drink blood till ye be drunken, of My*

sacrifice which I sacrifice for you: ye shall be filled at My table with the horse and the chariot, and with the mighty man, and with every man of war: thus will I set My glory among the nations (xxxix. 17–21). He who does not know from the spiritual sense what a sacrifice signifies, what is signified by flesh and blood, and what by a horse, a chariot, a mighty man and a man of war, would not know otherwise than that men are to eat and drink such things. But the spiritual sense teaches that by eating the flesh and drinking the blood of the sacrifice which the Lord Jehovih will make upon the mountains of Israel, is signified to appropriate to oneself Divine good and Divine truth from the Word; for the calling together of all to the Lord's kingdom is here treated of; and, in particular, the establishment by the Lord of the church among the gentiles. Who cannot see that by *flesh* is not here meant flesh, nor blood by *blood?* as that men should drink blood till they are drunken; and that they should be filled with the horse, the chariot, the mighty man, and every man of war? And so it is in a thousand other places in the prophets.

16. Without the spiritual sense no one would know why the prophet Jeremiah was commanded *to buy himself a girdle, and put it on his loins, but not to draw it through water; and to hide it in a hole of the rock by the Euphrates* (Jer. xiii. 1–7): or why the prophet Isaiah was commanded *to loose the sackcloth from off his loins, and to put off the shoe from his foot, and to go naked and barefoot three years* (Isa. xx. 2, 3): or why the prophet Ezekiel was commanded *to draw a razor upon [the hairs of] his head, and upon his beard; and afterwards that he should divide them, burn a third part in the midst of the city, smite a third part with the sword, and scatter a third part to the wind; and should wrap a few of them in his skirts, then cast them into the midst of the fire* (Ez. v. 1–4): or why the same prophet was commanded *to lie upon his left side three hundred and ninety days, and upon his right side forty days;* also that *he should*

make himself a cake of wheat, barley, millet, and spelt, with cow's dung, and should eat it; and in the meantime to raise a wall and a rampart against Jerusalem, and besiege it (Ez. iv. 1–15): or why the prophet Hosea was twice commanded *to take to himself a harlot to wife* (Hos. i. 2–9; iii. 2, 3): and other things like these. Besides, who without the spiritual sense would know what is signified by the various things of the tabernacle? as, by the ark, the mercy-seat, the cherubim, the candlestick, the altar of incense, the shew-bread upon the table, and by the veils and curtains? Without the spiritual sense, who would know what is signified by Aaron's garments of holiness? his undercoat, robe, ephod, Urim and Thummim, mitre, and other things? Who, without the spiritual sense, would know what is signified by all those things which were commanded concerning the burnt-offerings, the sacrifices, the meat-offerings, and the drink-offerings? also concerning the sabbaths and the feasts? The truth is, that not the least thing concerning them was commanded, which did not signify something of the Lord, of heaven, and of the church. From these few examples it may evidently be seen that there is a spiritual sense in each and every thing in the Word.

17. That the Lord when in the world spake by correspondences, thus that when He spake naturally He also spake spiritually, may be evident from His parables, in the several words of which there is a spiritual sense. Let the parable of the Ten Virgins be for an example. The Lord said, *The kingdom of the heavens is like ten virgins, who, taking their lamps, went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil; but the wise took oil in their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the*

foolish said unto the wise, Give us of your oil, for our lamps are going out. But the wise answered, saying, Lest perchance there be not enough for us and you, go ye rather to them who sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not (Matt. xxv. 1–12). That in the several things which are here said there is a spiritual sense, and thence a Divine Holiness, no one sees but he who knows that there is a spiritual sense, and what its quality is. In the spiritual sense, the *kingdom of God* [or *of the heavens*] means heaven and the church; by the *bridegroom* is meant the Lord; by the *wedding*, the marriage of the Lord with heaven and the church, by the good of love and of faith; by *virgins* are signified those who are of the church; by *ten*, all; by *five*, some; by *lamps*, the truths of faith; by *oil*, the good of love; by *sleeping* and *rising*, the life of man in the world, which is natural, and his life after death, which is spiritual; by *buying*, to procure for themselves; by *going to them that sell and buying oil*, to procure for themselves the good of love from others after death; and because then it is no longer procured, therefore, though they came with lamps, and the oil which they had bought, to the door where the wedding was, still it was said to them by the bridegroom, *I know you not.* The reason is, because man remains, after the life in the world, such as he had lived in the world. From this example, it is manifest that the Lord spake by mere correspondences; and this, because He spake from the Divine which was in Him, and was His. That a *bridegroom* signifies the Lord; that the *kingdom* of the heavens signifies the *church;* and that a *wedding* signifies the marriage of the Lord with the church by the good of love and of faith; that *virgins* signify those who are of the church; *ten*, all; *five*, some; *to sleep*, a natural state;

to buy, to procure for oneself; *a door*, entrance to heaven; and that *He does not know*, when spoken by the Lord, signifies that those not known are not in the love of Him;—all this may be evident from many passages in the prophetic Word, where these expressions have a similar signification. It is because *virgins* signify those who are of the church, that in the prophetic Word it is so often said the *virgin and daughter of Zion, of Jerusalem, of Israel;* and because *oil* signifies the good of love, therefore all the holy things of the church of Israel were anointed with oil. It is similar with the other parables, and with all the words which the Lord spake, and which were written in the gospels. Hence it is that the Lord says that *His words are spirit and are life* (John vi. 63). It is similar with all the Lord's miracles, which were Divine; for they signified the various states of those in whom the church was to be established by the Lord. For example: the blind received sight, and this signified that they who were in ignorance of truth should receive understanding; the deaf received hearing, and this signified that those hearkened and obeyed who had before heard nothing respecting the Lord and respecting the Word; the dead were raised, and this signified that they were made alive who would otherwise have perished spiritually: and so on. This is meant by the Lord's answer to the disciples of John who sent to ask whether He was the One That was to come: *Go and show John again the things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have the gospel preached to them* (Matt. xi. 3–5). Moreover, all the miracles recorded in the Word contain within them such things as relate to the Lord, heaven, and the church: by this those miracles are Divine, and are distinguished from miracles that are not Divine. These few things are to illustrate what the spiritual sense is, and that it is in each and every thing of the Word.

18. (3.) *It is from the Spiritual Sense that the Word is Divinely inspired, and holy in every word.* It is said in the church that the Word is holy, and this because Jehovah God spake it. But inasmuch as its holiness is not apparent from the letter alone, any one who for that reason once has doubts concerning its holiness, when he afterwards reads the Word, confirms himself in them by many things therein; for his thought then is, "Is this holy? Is this Divine?" Lest, therefore, such a thought should flow in with many, and afterward grow stronger, and lest in this way the conjunction of the Lord with the church, in which the Word is, should perish, it has pleased the Lord now to reveal its spiritual sense, in order that it may be known where in the Word its holiness is concealed. But let examples illustrate this also. The Word treats sometimes of Egypt, sometimes of Assyria, sometimes of Edom, of Moab, of the sons of Ammon, of Tyre and Sidon, and of Gog. He who does not know that by their names are signified things pertaining to heaven and the church, may be led into the error that the Word treats much of peoples and nations, and but little of heaven and the church; thus much of earthly things, and little of heavenly things; but when he knows what is signified by them, or by their names, he may pass from error into the truth. In like manner, while he sees that in the Word are so often mentioned gardens, groves, forests, also their trees, as the olive, the vine, the cedar, the poplar, and the oak; and so often the lamb, the sheep, the goat, the calf, the ox; and also mountains, hills, valleys, and the fountains, rivers, and waters in them, and many such things: he who knows nothing of the spiritual sense of the Word, cannot but believe that only those things are meant; for he does not know that by a garden, grove, and forest, are meant wisdom, intelligence, and knowledge; that by an olive, vine, cedar, poplar, and oak, are meant the good and truth of the church, celestial, spiritual, rational, natural, and sensual; that by a lamb, a sheep, a goat, a calf, an ox, are meant innocence, charity,

and natural affection ; that by mountains, hills, and valleys, are meant the higher, the lower, and the lowest things of the church ; also that by Egypt is signified knowledge, by Assyria reason, by Edom the natural, by Moab the adulteration of good, by the sons of Ammon the adulteration of truth, by Tyre and Sidon the cognitions of truth and good, by Gog external worship without internal. When, however, a man knows all these things, he is then able to think that the Word treats only of heavenly things, and that those earthly things are only the subjects in which are the heavenly. But let an example from the Word illustrate this also. We read in David, *The voice of Jehovah is upon the waters, the God of glory maketh it to thunder, Jehovah is upon the great waters ; the voice of Jehovah breaketh the cedars, yea, Jehovah breaketh in pieces the cedars of Lebanon ; He maketh them also to skip like a calf, Lebanon and Sirion like the son of unicorns : the voice of Jehovah cutteth like a flame of fire ; the voice of Jehovah maketh the wilderness to tremble, it maketh the wilderness of Kadesh to tremble. The voice of Jehovah maketh the hinds to be in travail, and maketh bare the forests ; but in His temple doth every one speak of glory* (Ps. xxix. 3–9). He who does not know that the particular things here said are in every expression Divinely holy, may say within himself if he is merely natural, "What is this, — that Jehovah sitteth upon the waters ; that by His voice He breaketh the cedars, maketh them to skip like a calf, and Lebanon like the son of unicorns ; maketh the hinds to be in travail ? and so on :" for he does not know that the power of Divine Truth, or of the Word, is described by these things in the spiritual sense. But in that sense, by the *voice of Jehovah* which is the *thunder* there, is meant the Divine Truth, or the Word, in its power : by the *great waters* upon which Jehovah sitteth, are meant its truths ; by the *cedars* and by *Lebanon*, which He *breaketh* and *breaketh to pieces*, are meant the falsities of the natural man ; and by the *calf*,

and the *son of unicorns*, the falsities of the natural and of the sensual man; by the *flame of fire*, the affection for falsity; by the *wilderness*, and the *wilderness of Kadesh*, the church where there is no truth and no good; by the *hinds*, which the *voice of Jehovah maketh to be in travail*, are meant the Gentiles who are in natural good; and by the *forests* which He *maketh bare*, are meant the knowledges and cognitions which the Word opens to them: and therefore it follows that *In His temple doth every one speak of glory;* by which is meant that in everything in the Word there are Divine Truths; for the *temple* signifies the Lord, and hence the Word, also heaven and the church; and *glory* signifies the Divine Truth. From these things it is manifest that there is here no word which does not describe the Divine power of the Word against falsities of every kind in natural men, and the Divine power of reforming the Gentiles.

19. There is a still more internal sense in the Word, which is called the *celestial*, of which something was said above (n. 6); but this sense can hardly be unfolded, for it does not fall into the thought of the understanding so much as into the affection of the will. The reason that there is a still more internal sense in the Word, called the celestial, is because there proceed from the Lord the Divine Good and the Divine Truth, — the Divine Good from His Divine Love, and the Divine Truth from His Divine Wisdom: both of these are in the Word, for the Word is the proceeding Divine; and because there are both, therefore the Word gives life to those who read it in a holy manner. But this subject will be spoken of in the chapter where it will be demonstrated that in everything of the Word there is the marriage of the Lord and the church; and from this, the marriage of good and truth.

20. (4.) *The Spiritual Sense of the Word has been hitherto unknown.* That the things in nature, all and each, correspond to spiritual things, and in like manner all things and

each thing in the human body, has been shown in the work concerning "Heaven and Hell" (n. 87–105). But what Correspondence is, has been hitherto unknown; in most ancient times, however, it was very well known; for to those who then lived, a knowledge of correspondences was the knowledge of knowledges, and was so universal that all their manuscripts and books were written by correspondences. The book of Job, which is an ancient book, is full of correspondences. The hieroglyphics of the Egyptians, and also the fabulous stories of the earliest times, were correspondences also. All the ancient churches were churches representative of heavenly things. Their rites, and also the statutes according to which their worship was instituted, consisted of mere correspondences; so did all things of the church with the sons of Jacob. The burnt-offerings and sacrifices, with everything pertaining to them, were correspondences; likewise the tabernacle with all the things in it; and also their feasts, as the feast of unleavened bread, the feast of tabernacles, and the feast of the first-fruits; also the priesthood of Aaron and the Levites, as also the garments of holiness worn by Aaron and his sons; and, moreover, all the statutes and judgments which concerned their worship and their life. Now because Divine things present themselves in the world in correspondences, therefore the Word was written throughout by mere correspondences: wherefore the Lord, because He spake from the Divine, spake by correspondences; for that which is from the Divine falls into such things in nature as correspond to Divine things, and which then store up in their bosom Divine things which are called celestial and spiritual.

21. I have been instructed that the men of the most ancient church, which was before the flood, were of a genius so heavenly that they spake with the angels of heaven, and that they were able to speak with them by correspondences: thereby the state of their wisdom be-

came such that, whatever they saw on earth, they thought of it not only naturally, but also spiritually at the same time, thus also conjointly with the angels of heaven. Furthermore, I have been informed that Enoch, of whom mention is made in Genesis (v. 21–24), with his associates, made a collection of correspondences from the lips of those people, and transmitted a knowledge of them to posterity; in consequence of which, the science of correspondences was not only known, but it was also cultivated, in many kingdoms of Asia, and especially in the land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, and in Tyre, Sidon, and Nineveh; also, that it was carried thence from the maritime districts into Greece; but there it was turned into fabulous tales, as is evident from the writings of the earliest authors there.

22. Since the representatives of the church, which were correspondences, in the course of time began to be turned into what was idolatrous and also into what was magical, the knowledge of correspondences, by the Divine Providence of the Lord, gradually became less and less, and with the nation of Israel and Judah it was lost and became utterly extinct. The worship of this nation did indeed consist of mere correspondences, and was therefore representative of heavenly things; but still they did not know what anything signified, for they were wholly natural men, and hence they were neither willing nor able to know anything concerning spiritual things, nor consequently anything concerning correspondences.

23. The idolatries of nations in ancient times had their origin from a knowledge of correspondences, because all things which appear upon the earth have a correspondence; thus not only trees, but also cattle and birds of every kind, also fishes and all other things. The ancients who had a knowledge of correspondences, made for themselves images which corresponded to heavenly things, and were delighted with them because they signified such

things as were of heaven and thence of the church; and on that account they placed them not only in their temples but also in their houses, not to adore them, but to call to mind the heavenly reality which they signified. Therefore in Egypt and elsewhere there were images of calves, oxen, serpents, also of boys, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence of the sensual man; boys, innocence and charity; old men, wisdom; and virgins, affections for truth; and so on. Their posterity, when the knowledge of correspondences was obliterated, began to worship as holy, and at length as deities, the images and figures set up by the ancients, because they were in their temples and near them. So, too, in other nations. Among the Philistines, for example, Dagon was worshipped (spoken of in 1 Sam. v.), whose image was in the upper part like a man, and in the lower like a fish; so devised because a man signifies intelligence, and a fish knowledge, and these make a one. Hence also the ancients had worship in gardens and in groves, in accordance with the kinds of trees in them; also on mountains and hills; for gardens and groves were significative of wisdom and intelligence, and each particular tree signified something pertaining to wisdom and intelligence: as the olive signified the good of love; the vine, truth from that good; the cedar, rational good and truth: and as a mountain signified the highest heaven; and a hill, the heaven below that. That a knowledge of correspondences remained with many of the people of the East even to the Coming of the Lord, may also be evident from what is said of the wise men from the East, who came to the Lord when He was born; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9, 10, 11); for the star which went before them signified knowledge from heaven; the gold signified celestial good; the frankincense, spiritual good; and the

myrrh, natural good; and from these three is all worship. But still, with the nation of Israel and Judah there was no knowledge whatever of correspondences, although everything pertaining to their worship, and all the statutes and judgments given them by Moses, and all the things of the Word, were mere correspondences. This was because they were in heart idolaters, and such that they were not even willing to know that anything in their worship was significative of what is celestial and spiritual; for they wished that all those things should be holy of themselves, and should be in their possession; therefore if celestial and spiritual things had been disclosed to them, they would not only have rejected but would also have profaned them; wherefore heaven was so closed to them that they scarcely knew that there was any eternal life. That this is so is very evident from their not acknowledging the Lord, though all the Sacred Scripture prophesied concerning Him and foretold His Coming. They rejected Him for the sole reason that He taught them of a heavenly and not of an earthly kingdom; for they wished for a Messiah who would exalt them above all the nations in the whole world, and not for any Messiah Who would provide for their eternal salvation. Moreover they assert that the Word contains in itself many secrets which are called mystical; yet they are not willing to know that these are concerning the Lord; but they are quite willing to know when they are told that they are about gold.

24. The knowledge of correspondences, through which is given the spiritual sense of the Word, was not disclosed after those times, for the reason that the Christians of the primitive church were so very simple that it could not be disclosed to them; for if disclosed, it would have been of no use to them, nor would it have been understood. After their times, darkness spread over all the Christian world, owing to the papal dominion; and those who are under it and have confirmed themselves in its falsities, are neither

able nor willing to apprehend anything spiritual, thus what the correspondence of natural things to spiritual in the Word is; for so they would be convinced that by *Peter* is not meant Peter, but the Lord as the Rock; and they would also be convinced that the Word even to its inmosts is Divine, and that a decree of the Pope is nothing in comparison. And after the Reformation, because men began to make a distinction between faith and charity, and to worship God under three persons, and thus three Gods, whom they thought to be one, heavenly truths were then hidden from them; and if they had been disclosed, they would have falsified them, and would have turned them aside to faith alone, and not one of them to charity and love. So, too, they would have shut heaven to themselves.

25. The spiritual sense of the Word has been disclosed by the Lord at this day, because doctrine of genuine truth has now been revealed; and this doctrine, and no other, agrees with the spiritual sense of the Word. That sense is also signified by *the appearing of the Lord in the clouds of heaven with glory and power* (Matt. xxiv. 30, 31). The same chapter treats of the consummation of the age, by which is meant the last period of the church. It was also promised in the Apocalypse that the Word should be opened as to its spiritual sense; this sense is what is meant by the *white horse*, and by the *great supper* to which all are invited (Apoc. xix. 11–18). That the spiritual sense for a long time will not be acknowledged (and this is brought about solely by those who are in falsities of doctrine, especially concerning the Lord, and who for that reason do not admit truths), is meant in the Apocalypse by the beast and by the kings of the earth, that they were to make war with Him That sat upon the white horse (Apoc. xix. 19). By the *beast* are meant the Papists (as in chap. xvii. 3), and by the *kings of the earth* are meant the Reformed, who are in falsities of doctrine.

26. (5.) *The Spiritual Sense of the Word will not be given to any one hereafter who is not in genuine truths from the Lord.* The reason is that no one can see the spiritual sense except from the Lord alone, and unless he is in genuine truths from Him; for the spiritual sense of the Word treats of the Lord alone and of His kingdom; and that is the sense in which His angels in heaven are, for it is His Divine truth there. A man can violate this if he has a knowledge of correspondences, and wishes by it to investigate the spiritual sense of the Word from his own intelligence; for by means of some correspondences known to him he can pervert its meaning, and force it to confirm even what is false; and this would be doing violence to Divine truth, and to heaven also. Wherefore, if any one wishes, from himself and not from the Lord, to open that sense, heaven is closed; and when it is closed, the man either sees nothing, or becomes spiritually insane. The reason also is that the Lord teaches every one by the Word, and He teaches him from the truths that are with the man, and does not infuse new ones without a medium. Wherefore, if man is not in Divine truths, or if he is in only a few truths and at the same time is in falsities, he may from these falsify truths; as is also done by every heretic with the sense of the letter of the Word, as is known. Lest, therefore, any one should enter into the spiritual sense, or should pervert the genuine truth which is of that sense, guards have been placed by the Lord, which are meant in the Word by *cherubs*. That guards are set, was represented to me in this manner: — It was given me to see great purses, appearing like sacks, in which silver was stored up in great abundance; and as they were open, it seemed as if every one could take out the silver there laid up, yes, carry it off. But near the purses two angels were sitting, who were the keepers. The place where the purses were stored appeared like a manger in a stable. In the next room were seen modest virgins with a chaste wife;

and near that room stood two little children; and it was said that they were not to be played with childishly, but wisely. Afterwards appeared a harlot, then a horse lying dead. Having seen these things, I was instructed that they represented the sense of the letter of the Word, in which is the spiritual sense. The great purses full of silver signified cognitions of truth in great abundance. That they were open, and yet guarded by angels, signified that every one could take therefrom cognitions of truth, but that care is taken lest any one violate the spiritual sense, in which are unmixed truths. The manger in the stable, in which the purses were lying, signified spiritual nourishment for the understanding; a manger has this signification, because a horse, which eats from it, signifies the understanding. The modest virgins, who were seen in the next room, signified affections for truth; and the chaste wife, the conjunction of good and truth. The little children signified the innocence of wisdom therein; these little children were angels from the third heaven, who all appear like little children. The harlot, with the dead horse, signified the falsification of the Word by many at this day, by which all understanding of truth perishes: a harlot signifies falsification; and a dead horse, no understanding of truth.

III.

THE SENSE OF THE LETTER OF THE WORD IS THE BASIS, THE CONTAINER, AND THE SUPPORT OF ITS SPIRITUAL AND CELESTIAL SENSES.

27. In every Divine work there is a first, a mediate, and an ultimate; and the first goes through the mediate to the ultimate, and thus has existence and subsistence; hence the ultimate is the *basis*. The first, also, is in the mediate, and through the mediate in the ultimate; thus the ultimate is the *container*. And because the ultimate is the container and the basis, it is also the *support*.

28. It is comprehended by one who is well educated, that these three may be named *end*, *cause*, and *effect;* and also *esse* [to be], *fieri* [to become], and *existere* [to exist]; and that the end is the *esse*, the cause the *fieri*, and the effect the *existere;* consequently, that in every complete thing there is a trine, which is called the *first*, the *mediate*, and the *ultimate;* also *end*, *cause*, and *effect;* and also the *esse*, the *fieri*, and the *existere*. When these things are comprehended, it is also comprehended that every Divine work is complete and perfect in the ultimate; and, likewise, that the all is in an ultimate which is trinal, because in it the two prior [elements] are together.

29. It is from this, that by *three* in the Word is meant, in the spiritual sense, what is *complete* and *perfect*, and also *all at once;* and because this is the signification of that number, it is used in the Word whenever any such thing is designated, as in these passages: *Isaiah went naked and barefoot* THREE YEARS (Isa. xx. 3). *Jehovah called Samuel* THREE TIMES, *and Samuel ran* THREE TIMES *to Eli, and Eli*

understood THE THIRD TIME (1 Sam. iii. 1–8). *Jonathan told David to hide himself in the field* THREE DAYS, *and Jonathan afterwards shot* THREE ARROWS *on the side of a stone; and David then bowed himself* THREE TIMES *before Jonathan* (1 Sam. xx. 5, 12–42). *Elijah stretched himself* THREE TIMES *over the widow's son* (1 Kings xvii. 21). *Elijah commanded that they should pour water upon the burnt-offering* THREE TIMES (xviii. 34). *Jesus said that the kingdom of the heavens is like unto leaven, which a woman took and hid in* THREE MEASURES *of meal, till the whole was leavened* (Matt. xiii. 33). *Jesus said to Peter, that he would deny Him* THREE TIMES (xxvi. 34). *Jesus said* THREE TIMES *to Peter, Lovest thou Me?* (John xxi. 15–17.) *Jonah was in the belly of a whale* THREE DAYS *and* THREE NIGHTS (Jon. i. 17). *Jesus said, Destroy this Temple, and I will raise it up in* THREE DAYS (John ii. 19; see also Matt. xxvi. 61). *Jesus in Gethsemane prayed* THREE TIMES (Matt. xxvi. 39–44). *Jesus rose again the* THIRD DAY (Matt. xxviii. 1): besides many other passages, where the number *three* is used; and it is used where a work finished and perfect is treated of, because this is what that number signifies.

30. These things have been premised for the sake of the things that follow, that they may be comprehended with understanding; and here, that it may now be comprehended that the natural sense of the Word, which is the sense of its letter, is the basis, the container, and the support of its spiritual sense and of its celestial sense.

31. It was said above (n. 6, 19), that there are three senses in the Word; also that the celestial sense is its first sense, the spiritual its middle sense, and the natural its ultimate sense. From this the rational man may conclude that the first [or inmost] of the Word, which is celestial, goes on through its middle which is spiritual, to its ultimate which is natural; and that its ultimate is thus the *basis:* also that its first, which is celestial, is in its middle

which is spiritual, and by means of this in its ultimate which is natural; and consequently, that its ultimate which is natural, and is the sense of the letter of the Word, is the *container:* and that because it is the container and the basis, it is also the *support.*

32. But how these things are effected, cannot be told in a few words. They are also arcana in which the angels of heaven are, and which will be unfolded, as far as is practicable, in the treatises mentioned in the Preface to the "Doctrine concerning the Lord," which are to be from Angelic Wisdom concerning the *Divine Providence*, *Omnipotence*, *Omnipresence*, and *Omniscience;* concerning the *Divine Love* and *Divine Wisdom;* and also concerning *Life.* It is enough for our present purpose, that, from what has already been said, the conclusion may be drawn that the Word (which is itself the Divine Work for the salvation of the human race), as to its ultimate sense which is natural and is called the *sense of the letter*, is the basis, the container, and the support of the two interior senses.

33. Hence it follows that the Word without the sense of its letter would be like a palace without a foundation, thus like a palace in the air and not upon the earth; which would be only the shadow of a palace, that would vanish away: also that the Word without the sense of its letter would be like a temple in which are many other holy things, and in the midst of it the shrine, but without roof or wall, which are its containers; and if these were wanting, or if they were taken away, its holy things would be seized upon by thieves, and violated by the beasts of the earth and the birds of heaven, and so they would be dissipated. It would also be like the Tabernacle (in the inmost part of which was the ark of the covenant, and in the middle the golden candlestick, the golden altar on which was the incense, and also the table upon which the shew-bread was placed, which were its holy things), without its ultimates, which were the curtains and veils. Indeed, the Word with-

out the sense of its letter would be like the human body without its coverings which are called skins, and without its supports the bones; and without these supports and coverings, all the inner parts of the body would fall asunder. It would also be like the heart and the lungs in the thorax without their covering which is called the pleura, and their supports the ribs; or like the brain without its covering called the *dura mater*, and without its general covering, container, and support, the skull. So would it be with the Word without the sense of its letter; wherefore it is said in Isaiah (iv. 5), that *Jehovah createth upon all the glory a covering* [or *defence*].

34. Similar would be the case with the heavens where the angels are, without the world where men are. The human race is their basis, container and support; and with men and in them is the Word. For all the heavens are distinguished into two kingdoms, called the celestial kingdom and the spiritual. These two kingdoms are being founded upon the natural kingdom in which men are. It is similar, therefore, with the Word, which is with men and in men. That the angelic heavens are distinguished into two kingdoms, the celestial and the spiritual, may be seen in the work on "Heaven and Hell" (n. 20–28).

35. That the prophets of the Old Testament represented the Lord as to the Word, and thereby signified the Doctrine of the church from the Word, and that they were therefore called sons of man, was shown in the "Doctrine concerning the Lord" (n. 28). From which it follows that by the various things which they suffered and endured, they represented the violence done by the Jews to the sense of the letter of the Word: as that the prophet Isaiah was commanded *to loose the sackcloth from off his loins, and to put off the shoe from his foot, and to go naked and barefoot three years* (Isa. xx. 2, 3): in like manner, that the prophet Ezekiel was commanded *to draw a barber's razor upon* [*the hairs of*] *his head, and upon his beard, and burn a third part in the midst of the city, smite a third part with the sword,*

and scatter a third part to the wind; and that he should wrap a few of them in his skirts, and at last should cast them into the midst of the fire and burn them (Ez. v. 1–4). Because the prophets represented the Word, and hence signified the Doctrine of the church from the Word, as was said above, and because by the *head* is signified wisdom from the Word, therefore by the *hair of the head* and by the *beard*, was signified the ultimate of truth. On account of this signification of the hair of the head and the beard, it was a sign of grievous mourning, and it was also a great disgrace, to bring *baldness* on oneself, and also to appear bald. For this and for no other reason, the prophet was to shave off the hair of his head and his beard, that he might thereby represent the state of the Jewish church as to the Word. For this reason and no other, the forty-two who called Elisha bald, were torn in pieces by the two she-bears (2 Kings ii. 23, 24). For, as was said before, the prophet represented the Word; and the baldness signified the Word without its ultimate sense. That the Nazarites represented the Lord as to the Word in its ultimates, will be seen in a following article (n. 49). On that account it was a statute for them that they should make their hair grow, and shave off none of it. The word *Nazarite*, also, in the Hebrew language signifies the hair of the head. It was a statute for the high-priest, also, not to shave his head (Lev. xxi. 10): in like manner for the father of a family (Lev. xxi. 5). Hence it was that baldness was a grievous disgrace to them, as may be evident from these passages: *On all heads baldness, and every beard shaven* (Isa. xv. 2; Jer. xlviii. 37). *Upon all faces shame, and on all heads baldness* (Ez. vii. 18). *Every head made bald, and every shoulder stripped of hair* (Ez. xxix. 18). *I will bring up sackcloth upon all loins, and baldness upon every head* (Amos viii. 10). *Put on baldness, and shave thee for the sons of thy delights, and extend thy baldness because they have gone away from thee* (Mic. i. 16). Here by putting-on

and extending baldness, is signified to falsify the truths of the Word in its ultimates; and when these are falsified, as was the case with the Jews, the whole Word is destroyed: for the ultimates of the Word are its props and supports; indeed, every word is a prop and support of its celestial and spiritual truths. As a head of hair signifies truth in its ultimates, for that reason in the spiritual world all who despise the Word and falsify the sense of its letter appear bald; but they who honor and love it, appear with becoming hair. On this subject, also, see below (n. 49).

36. The Word in the ultimate or natural sense, which is the sense of its letter, is also signified by the wall of the Holy Jerusalem, the structure of which was jasper; and by the foundations of the wall, which were precious stones; and also by its gates, which were pearls (Apoc. xxi. 18–21); for by Jerusalem is signified the church as to doctrine. But more on these points in a following article. From what has been adduced, it may now be evident that the sense of the letter of the Word, which is natural, is the basis, the container, and the support of its interior senses, which are the spiritual and the celestial senses.

IV.

DIVINE TRUTH IN THE SENSE OF THE LETTER OF THE WORD IS IN ITS FULNESS, IN ITS HOLINESS, AND IN ITS POWER.

37. THE Word in its sense of the letter is in its fulness, in its holiness, and in its power, because the two prior or interior senses, which are called the spiritual and the celestial, are together in the natural sense, which is the sense of the letter, as was said above (n. 31); but how they are together shall now be told in a few words.

38. In heaven and in the world there are successive order and simultaneous order: in successive order one thing succeeds and follows another, from things that are highest even to the lowest; but in simultaneous order one thing is next to another from the inmost even to the outermost. Successive order is like a column, graduated from the summit to the base; while simultaneous order is like a work cohering within its circumferences, from the centre even to the surface. It shall now be told how successive order becomes simultaneous order in the ultimate; it becomes so in this way: The highest things of successive order become the inmost of simultaneous order, and the lowest things of successive order become the outermost of simultaneous order; comparatively, as a graduated column subsiding becomes a body coherent in a plane. Thus from the successive is formed the simultaneous, and this in all and in each thing of the natural world, and in all and in each thing of the spiritual world; for there is everywhere a first, a mediate, and an ultimate; and the first tends and passes through the mediate to its ultimate. Now

to the Word: The celestial, the spiritual, and the natural proceed from the Lord in successive order; and in the ultimate they are in simultaneous order: now in this manner the celestial and the spiritual senses of the Word are together in its natural sense. When this is comprehended, it may be seen how the natural sense of the Word, which is the sense of its letter, is the basis, the container, and the support of its spiritual and celestial senses; also how the Divine Good and the Divine Truth in the sense of the letter are in their fulness, in their holiness, and in their power.

39. From all this it may be evident that the Word is the Word itself in its sense of the letter; for inwardly in this there are spirit and life. This is what the Lord says in John (vi. 63): *The words that I speak unto you they are spirit and they are life:* the Lord spake His words before the world, and in the natural sense. The celestial and the spiritual senses are not the Word without the natural sense which is the sense of the letter; for they are like spirit and life without a body; and they are (as said above, n. 33) like a palace with nothing to rest on.

40. The truths of the sense of the letter of the Word are in part not naked truths, but are appearances of truth, and like similitudes and comparisons are taken from such things as are in nature; and thus are such as have been accommodated and adapted to the capacity of the simple and also of children. But as they are correspondences, they are the receptacles and dwelling-places of genuine truth; and they are like vessels to inclose and contain, as a crystal cup holds noble wine, and as a silver dish contains edible food; and they are like garments used for clothing, as swaddling-clothes wrap an infant, and as becoming dresses clothe a virgin; they are also like the knowledges of the natural man, which comprise within them the perceptions and affections of truth belonging to the spiritual man. The naked truths themselves, which

are inclosed, contained, clothed, and comprised, are in the spiritual sense of the Word, and the naked goods are in its celestial sense. But let this be illustrated from the Word: Jesus said, *Woe unto you Scribes and Pharisees, because ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may be clean also* (Matt. xxiii. 25, 26). Here the Lord spake by ultimates, which are containing [vessels], and said *cup* and *platter;* and by *cup* is meant wine, and by *wine* the truth of the Word; and by the *platter* is meant food, and by *food* the good of the Word. *To cleanse the inside of the cup and of the platter*, signifies to purify the interiors of the mind by means of the Word; these belong to the will and the thought, and so to love and faith: *that the outside may thus be clean*, signifies that the exteriors, which are the works and the speech, are thus purified; for these derive their essence from the will and the thought. Again: Jesus said, *There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain poor man, named Lazarus, who was laid at his gate, full of sores* (Luke xxi. 19, 20). Here also the Lord in His speech made use of natural things, which were correspondences and contained spiritual things. By the *rich man* is meant the Jewish nation, which is called *rich* because they had the Word in which are spiritual riches. By the *purple and fine linen* with which he was clothed, are signified the good and truth of the Word; by the *purple* its good, and by the *fine linen* its truth. By *faring sumptuously every day*, is signified their delight in having the Word and reading it. By the *poor man Lazarus* are meant the Gentiles who had not the Word; that they were despised and rejected by the Jews, is meant by his being *laid at the rich man's gate*, full of sores. The Gentiles are meant by *Lazarus*, because the Gentiles were loved by the Lord; as the Lazarus who was

raised from the dead was loved by the Lord (John xi. 3, 5, 36), and is called His friend (xi. 11), and reclined at table with the Lord (xii. 2). From these two passages it is manifest that the truths and goods of the sense of the letter of the Word are as vessels, and as garments for the naked good and truth which lie concealed in the spiritual and the celestial senses of the Word.

41. Since the Word is such in the sense of the letter, it follows that they who are in Divine truths, and in the belief that the Word inwardly in its bosom is the holy Divine, and still more they who are in the belief that the Word is such from its spiritual and celestial senses, see Divine truths in natural light, while reading the Word in enlightenment from the Lord; for the light of heaven in which the spiritual sense of the Word is, flows into the natural light in which the sense of the letter of the Word is, and illuminates the intellectual of man which is called the rational, and makes him see and acknowledge the Divine truths, both where they stand forth and where they lie concealed. These flow-in with the light of heaven, with some, at times even when they are not aware of it.

42. Since our Word in its inmost depths, from its celestial sense, is like a flame which enkindles, and in its intermediate depths, from the spiritual sense, is like a light which enlightens, therefore in the ultimate, from its natural sense wherein are the two interior senses, the Word is like the ruby and the diamond; like a ruby from the celestial flame, and like the diamond from the spiritual light. Because from its transparency the Word is such in its sense of the letter, therefore the Word in this sense is meant by the *foundations of the wall of the New Jerusalem*, by the *Urim and the Thummim on Aaron's ephod*, by the [*precious stones in the*] *garden of Eden where the king of Tyre had been*, as also by the *curtains and veils of the Tabernacle*, and by the *externals of the Temple at Jerusalem;* but the Word in its very glory, by the *Lord when He was transfigured.*

43. That the truths of the sense of the letter of the Word are meant by the foundations of the wall of the New Jerusalem, in the Apocalypse, chap. xxi., follows from this, that by the New Jerusalem is meant a new church as to doctrine, as has been shown in the "Doctrine concerning the Lord" (n. 62, 63). Its wall, therefore, and the foundations of the wall, can mean nothing else than the external of the Word, which is the sense of its letter; for the doctrine is from that sense, and the church by means of the doctrine; and it is like a wall with its foundations, which incloses and protects a city. Concerning the wall of the New Jerusalem, and its foundations, we read as follows in the Apocalypse: *The angel measured the wall of the city Jerusalem, a hundred and forty-four cubits, which was the measure of a man, that is, of an angel. And the wall had twelve foundations, garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx, the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst* (xxi. 17–20). The number *one hundred and forty-four*, signifies all the truths and goods of the church, from doctrine out of the sense of the letter of the Word; and *twelve* has the same signification. By a *man* is signified intelligence; by an *angel*, the Divine truth, from which the intelligence is; by the *measure*, their quality; by the *wall* and by its *foundations*, the sense of the letter of the Word; and by the *precious stones* are signified the truths and goods of the Word in their order, from which is the doctrine, and, by means of the doctrine, the church.

44. *The truths and goods of the sense of the letter of the Word are meant by the Urim and the Thummim.* The Urim and Thummim were upon the ephod of Aaron, whose priesthood represented the Lord as to the Divine good and as to the work of salvation. The *garments of priesthood*, or the *garments of holiness*, represented Divine

truth from the Divine good; the *ephod* represented the Divine truth in its ultimate, and thus the Word in the sense of the letter, for this is Divine truth in its ultimate, as was said above; the *twelve precious stones* with the names of the twelve tribes of Israel, which were the *Urim* and *Thummim*, therefore represented Divine truths from Divine good in their whole complex. Concerning these things we read as follows in Moses: *They shall make the ephod of blue and of purple, scarlet double-dyed, and fine-twined linen; afterwards they shall make the breastplate of judgment after the work of the ephod; and thou shalt set in it settings of stone, four rows of stone; the first row shall be a carbuncle, a topaz, and an emerald; the second row, a chrysoprasus, a sapphire, and a diamond; the third row, a ligure, an agate, and an amethyst; the fourth row, a beryl, a sardius, and a jasper. These stones shall be according to the names of the sons of Israel; there shall be the engravings of a signet for the twelve tribes according to their name; and Aaron shall carry upon the breastplate of judgment the Urim and Thummim; and let them be upon Aaron's heart when he goeth in before Jehovah* (Ex. xxviii. 6, 15, 17–21, 29, 30). What was represented by the garments of Aaron, his *ephod*, *robe*, *undercoat*, *mitre*, *and girdle*, has been explained in the "Arcana Cælestia," where that chapter is treated of; and where it is shown that by the *ephod* was represented Divine truth in its ultimate; that by the *precious stones* there, were represented Divine truths translucent from good; by the *twelve tribes of Israel*, all things pertaining to the church by the *breastplate*, Divine truth from Divine good; by the *Urim and Thummim*, the resplendence of Divine truth from Divine good in ultimates, for *Urim* is "shining fire," and *Thummim* is "resplendence" in angelic language, and "integrity" in the Hebrew; also that answers were given by variegations of light, and at the same time by tacit perception, or by a living voice; besides other things. From which it may be evident that by these precious stones also

were signified truths from good in the ultimate sense of the Word; nor are answers from heaven given by other means, for in that sense the proceeding Divine is in its fulness. That precious stones and diadems signify Divine truths in their ultimates, such as the truths of the sense of the letter of the Word are, was made plainly manifest to me from the precious stones and diadems in the spiritual world with the angels and spirits there: these I have seen worn by them, and also in their caskets; and it was given me to know that they corresponded to truths in the ultimates; and indeed, that their being and their appearance are therefrom. Because these are signified by diadems and precious stones, they were also seen by John upon the head of the dragon (Apoc. xii. 3), and upon the horns of the beast (Apoc. xiii. 1); there were also precious stones on the harlot that sat on the scarlet beast (Apoc. xvii. 4). They were seen on them, because by them are signified those in the Christian world with whom the Word is.

45. *The truths of the sense of the letter of the Word are meant by the precious stones in the garden of Eden in which the king of Tyre is said to have been.* We read in Ezekiel, *King of Tyre, thou sealest up thy sum, full of wisdom, and perfect in beauty; thou hast been in Eden, the garden of God; every precious stone was thy covering; the ruby, the topaz, and the diamond; the beryl, the sardonyx, and the jasper; the sapphire, the chrysoprasus, and the emerald, and gold* (xxviii. 12, 13). By *Tyre* in the Word are signified cognitions of truth and good; by a *king*, the truth of the church is signified; by the *garden of Eden* are signified wisdom and intelligence from the Word; by *precious stones* are signified truths translucent from good, such as are in the sense of the letter of the Word; and because these truths are signified by the stones, therefore they are called his *covering*. That the sense of the letter *covers* the interiors of the Word, may be seen in a preceding paragraph.

46. *The sense of the letter of the Word is signified by the*

curtains and veils of the tabernacle. The *tabernacle* represented heaven and the church; and therefore the form of it was shown by Jehovah on Mount Sinai. Consequently all the things which were in the tabernacle, which were the candlestick, the golden altar for incense, and the table upon which was the shew-bread, represented and therefore signified holy things of heaven and the church; and the holy of holies, where was the ark of the covenant, represented and thence signified the inmost of heaven and the church; and by the Law itself, written upon the two tables of stone, and inclosed in the ark, the Lord was signified in respect to the Word. Now because externals derive their essence from internals, and both of these draw theirs from the inmost, which in that case was the Law, therefore the holy things of the Word were represented and signified by all things of the tabernacle. From this it follows that the ultimates of the tabernacle, which were the curtains and veils, which were coverings and containers, signified the ultimates of the Word, which are the truths and goods of the sense of its letter. Because these were signified, therefore all the curtains and veils were made of fine-twined linen, and blue, and purple, and double-dyed scarlet, with cherubs (Ex. xxvi. 1, 31, 36). What was represented and signified by the tabernacle and by all things in it, both generally and particularly, has been explained in the "Arcana Cælestia," where that chapter of Exodus is treated of; and it is there shown that the curtains and veils represented the externals of heaven and the church, thus also the externals of the Word; and also that by the cotton or fine linen was signified truth from a spiritual origin; by hyacinthine blue, truth from a celestial origin; by purple, celestial good; by double-dyed scarlet, spiritual good; and by cherubs, the guards of the interiors of the Word.

47. *By the externals of the temple at Jerusalem were represented the externals of the Word, which belong to the sense of its letter,* for the reason that the *temple,* like the taber-

nacle, represented heaven and the church, and thus also the Word. That the Divine Human of the Lord was signified by the temple at Jerusalem, He teaches in John: *Destroy this Temple, and in three days I will raise it up: He spake of the Temple of His Body* (ii. 19, 21); and where the Lord is meant, the Word also is meant, because He is the Word. Now, because the inner parts of the temple represented the interiors of heaven and the church, thus of the Word also, therefore its outer parts represented and signified the exteriors of heaven and the church, and so of the Word also; and these things belong to the sense of the letter. Respecting the exteriors of the temple, we read that *They were built of whole stone not hewn, and of cedar within; and that all its walls were carved inside with cherubs, palm-trees, and open flowers; and that the floor was overlaid with gold* (1 Kings vi. 7, 29, 30); by all of which are also signified the externals of the Word, which are the holy things of the sense of its letter.

48. *The Word in its glory was represented by the Lora when He was transfigured.* Of the Lord when transfigured before Peter, James and John, we read, *that His face shone like the sun; and His raiment became as the light; and that Moses and Elias were seen talking with Him; and that a bright cloud overshadowed the disciples; and that a voice was heard out of the cloud, saying, This is My beloved Son, hear ye Him* (Matt. xvii. 1–5). I have been instructed that the Lord then represented the Word. By His *face* which *shone like the sun*, was represented His Divine Good; by the *raiment* which *became like the light*, His Divine Truth; by *Moses and Elias*, the historical and the prophetical Word, — by *Moses* the Word written through him and the historic Word in general, and by *Elias* all the prophetic Word; by the *bright cloud which overshadowed the disciples*, the Word in the sense of the letter; wherefore from it a voice was heard, saying, *This is My beloved Son, hear ye Him:* for no announcements and answers from heaven are

ever made except by ultimates, such as are in the sense of the letter of the Word, for they are made by the Lord in fulness.

49. It has thus far been shown that the Word in the natural sense, which is the sense of the letter, is in its holiness and in its fulness. Something will now be said to show that the Word in that sense is also in its *power*. How great and of what kind the power of the Divine Truth in the heavens is, and also on the earth, may be evident from what has been said of the *Power of the Angels of Heaven*, in the work on "Heaven and Hell" (n. 228–233). The power of the Divine Truth is especially against falsities and evils, and thus against the hells. These must be combated by means of truths from the sense of the letter of the Word. By the truths that are in a man, also, the Lord has the power of saving him; for a man is reformed and regenerated by truths from the sense of the letter of the Word, and is then taken out of hell and introduced into heaven. The Lord, as to His Divine Humanity also, took on this power, after fulfilling all the things in the Word even to its ultimates; wherefore He said to the high-priest, when by the passion of the cross He was to fulfil what then remained to be done, *Henceforth ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven* (Matt. xxvi. 64; Mark xiv. 62). *The Son of Man* is the Lord as to the Word; *the clouds of heaven* are the Word in the sense of the letter; *to sit at the right hand of God*, is omnipotence through the Word. (So also in Mark xvi. 19.) The Lord's power from the ultimates of truth was represented in the Jewish church by the Nazarites, and by Samson, of whom it is said that he was a Nazarite from his mother's womb, and that his power lay in his hair; *Nazarite* and *Nazariteship* also signify hair. That his power lay in his hair, he himself showed when he said, *There hath not come a razor upon my head, for I have been a Nazarite from my mother's womb: if I be shaven, then my strength*

will go from me, and I shall become weak, and be like any other man (Judg. xvi. 17). It is not possible for any one to know why Nazariteship, which signifies *hair*, was instituted, and why Samson had strength from his locks, unless he knows what is signified in the Word by the head. By the *head* is signified heavenly wisdom, which angels and men have from the Lord by means of Divine truth; consequently the *hair of the head* signifies heavenly wisdom in ultimates, and also Divine truth in ultimates. Because this was signified by hair, from correspondence with the heavens, it was therefore a statute for the Nazarites, *that they should not shave the hair of their heads, because that was the Nazariteship of God upon their heads* (Num. vi. 1–21); and therefore it was also made a statute, *that the high priest and his sons should not shave their heads, lest they should die, and lest wrath should come upon the whole house of Israel* (Lev. x. 6). Since the hair was so holy on account of this signification from correspondence, therefore the *Son of Man*, Who is the Lord as to the Word, is described even as to the hair, *that it was white like wool, as white as snow* (Apoc. i. 14); in like manner the *Ancient of Days* (Dan. vii. 9). On this subject something may also be seen above (n. 35). In brief, the power of Divine truth, or of the Word, is in the sense of the letter, for the reason that the Word is there in its fulness, and the angels of both of the Lord's kingdoms and men are together in that sense.

V.

THE DOCTRINE OF THE CHURCH IS TO BE DRAWN FROM THE SENSE OF THE LETTER OF THE WORD, AND TO BE CONFIRMED BY IT.

50. It has been shown in the preceding chapter that the Word in the sense of the letter is in its fulness, in its holiness, and in its power; and since the Lord is the Word, for He is the All of the Word, it follows that the Lord is present in that sense most of all, and that He teaches and enlightens man from it. But these things shall be demonstrated in this order: 1. *The Word is not understood without doctrine.* 2. *Doctrine is to be drawn from the sense of the letter of the Word.* 3. *But the Divine truth, which is to be of doctrine, appears to none but those who are in enlightenment from the Lord.*

51. (1.) *The Word is not understood without doctrine.* This is because the Word in the sense of the letter consists of mere correspondences, in order that spiritual and celestial things may be together therein, and that every word may be a container and support for them. For this reason, in the sense of the letter in some places the truths are not naked, but clothed, and these are called appearances of truth; and they are the many things accommodated to the capacity of the simple, who do not lift their thoughts above such things as they see before their eyes; also some things which appear like contradictions, when yet there is no contradiction in the Word viewed in its own light; and furthermore, in some passages in the prophets there are brought together names of places and of persons

from which no sense can be elicited, as with those addressed above (n. 5). Since, then, the Word is such in the sense of the letter, it may be evident that it cannot be understood without doctrine. But let examples illustrate this. It is said that *Jehovah repenteth* (Ex. xxxii. 12, 14; Jon. iii. 9; iv. 2); and it is also said that *Jehovah repenteth not* (Num. xxiii. 19; 1 Sam. xv. 29): without doctrine these statements do not agree. It is said that *Jehovah visiteth the iniquity of the fathers upon the children unto the third and fourth generation* (Num. xiv. 18); and it is also said that *The father shall not die for the son, nor the son for the father; but every one in his own sin* (Deut. xxiv. 16): by means of doctrine these statements do not conflict, but are in agreement. Jesus says, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: every one that asketh shall receive, and he that seeketh shall find, and to him that knocketh it shall be opened* (Matt. vii. 7, 8; xxi. 21, 22): without doctrine, it might be believed that every one is to receive what he asks; but from doctrine it is believed that whatever a man asks from the Lord, and not from himself, is given. This also the Lord teaches: *If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you* (John xv. 7). The Lord says, *Blessed are the poor, for theirs is the kingdom of God* (Luke vi. 20): without doctrine it may be thought that heaven is for the poor, and not for the rich; but doctrine teaches that the *poor in spirit* are meant; for the Lord says, *Blessed are the poor in spirit, for theirs is the kingdom of the heavens* (Matt. v. 3). The Lord says, *Judge not, that ye be not judged; with what judgment ye judge, ye shall be judged* (Matt. vii. 1, 2; Luke vi. 37): without doctrine, this might be brought forward to prove that one ought not to say concerning evil that it is evil, and so that he ought not to judge concerning a wicked man that he is wicked; according to doctrine, however, it is lawful to judge, but justly; for the Lord says, *Judge righteous judgment* (John vii. 24). Jesus says, *Be not ye called teacher, for One is your Teacher,*

even Christ; call no man your father upon the earth, for One is your Father in the heavens; neither be ye called masters, for One is your Master, even Christ (Matt. xxiii. 8, 9, 10): without doctrine this would be, that it is not lawful to call any one *teacher, father,* or *master;* but from doctrine it is known that it is lawful in a natural sense, but not in a spiritual sense. Jesus said to the disciples, *When the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (Matt. xix. 28): from these words it may be concluded that the Lord's disciples also are to judge, when yet they are able to judge no one; doctrine, therefore, will reveal this arcanum, by teaching that the Lord alone Who is omniscient and knows the hearts of all is to judge, and is able to judge; and that by His *twelve disciples* is meant the church as to all truths and goods, which it has from the Lord through the Word; wherefore doctrine concludes that these are to judge every one, according to the words of the Lord in John (iii. 17, 18; xii. 47, 48). One who reads the Word without doctrine does not know how those things can be consistent which are said in the prophets concerning the Jewish nation and concerning Jerusalem; for it is said that the church is to remain with that nation, with its seat in that city for ever, as in the following passages: *Jehovah will visit His flock, the house of Judah, and will set them as the horse of glory in war; out of him the corner, out of him the nail, and out of him the bow of war* (Zech. x. 3, 4): *Lo I come, that I may dwell in the midst of thee; and Jehovah shall make Judah an inheritance, and shall choose Jerusalem again* (Zech. ii. 10, 12): *It shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and Judah shall abide for ever, and Jerusalem to generation and generation* (Joel iii. 18, 20): *Behold the days come in which I will sow the house of Israel and the house of Judah with the seed of man, and in which I will make a new covenant with the house of Israel and with the house of Judah: and*

this shall be the covenant, I will put My law in the midst of them, and write it upon the heart, and will be their God, and they shall be My people (Jer. xxxi. 27, 31, 33): *In that day ten men out of all the languages of the nations shall take hold of the skirt of a man that is a Jew, saying, We will go with you, for we have heard that God is with you* (Zech. viii. 23): and the like elsewhere (as Is. xliv. 24, 26; xlix. 22, 23; lxv. 9; lxvi. 20, 22; Jer. iii. 18; xxiii. 5; l. 19, 20; Nahum i. 15; Malachi iii. 4); in which places the Lord's Coming is treated of; and it is said that this is to take place at the time of His Coming. But the contrary is said in many other places, from which this only will be adduced: *I will hide My face from them, I will see what their end will be; for they are a generation of perverseness, children in whom is no faithfulness. I said, I will cast them into the farthest corners, I will make the remembrance of them to cease from among men; for they are a nation void of counsel, neither is there understanding in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; its grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps. All this is hidden with Me, sealed up among My treasures. To Me belongeth vengeance and retribution* (Deut. xxxii. 20, 26, 28, 32–35). These things are said of that nation, and similar things are said elsewhere (as Is. iii. 1, 2, 8; v. 3–6; Deut. ix. 5, 6; Matt. xii. 39; xxiii. 27, 28; John viii. 44; also in Jeremiah and Ezekiel throughout). But these things which appear contradictory will, from doctrine, be manifestly concordant; for doctrine teaches that by Israel and Judah in the Word are not meant Israel and Judah, but the church in two senses; in the one as devastated, in the other as to be established by the Lord. And similar are other things in the Word; from which it is plainly manifest that the Word is not understood without doctrine.

52. From these things it may be evident that they who read the Word without doctrine, or who do not gather to

themselves doctrine from the Word, are in obscurity respecting every truth, and that the mind is wandering and uncertain, prone to errors, and also easily falling into heresies, which they also embrace if favor or authority supports them and their reputation is not endangered; for to them the Word is like a candlestick without a light, and they see many things as in the shade; and yet they see almost nothing, for doctrine alone is the lamp. I have seen such when they had been examined by the angels; and it was found that they could confirm from the Word whatever they would, and that they confirm the things which are of their love, and of the love of those whom they favor; and I have seen them stripped of their garments, a sign that they were without truths; garments there are truths.

53. (2.) *Doctrine is to be drawn from the sense of the letter of the Word, and to be confirmed by it.* The reason is that the Lord is present with man and enlightens him, and teaches him the truths of the church, there and nowhere else. And nothing is ever wrought by the Lord except in fulness; and the Word is in its fulness in the sense of the letter, as shown above; thence it is that doctrine is to be drawn from the sense of the letter.

54. The Word is not only understood by means of doctrine, but it also gives light, as it were; for, as was shown above, the Word is not understood without doctrine, and is like a candlestick without a light; it is therefore through doctrine that the Word is understood, and is like a candlestick with a lighted candle. A man then sees more things than he had seen before, and also understands things which he before had not understood. Obscure and discordant things he either does not see, and passes them by; or he sees and explains them so that they may agree with the doctrine. Experience in the Christian world bears witness that the Word is seen from doctrine, and is also explained according to it. For all the Reformed see the

Word from their doctrine, and explain the Word according to it; so, too, the Papists see it from their doctrine, and explain it according to that; yes, the Jews from theirs, and according to it; consequently falsities are seen from false doctrine, and truths from true doctrine. It is manifest from this that true doctrine is as a candle in the darkness, and as a guidepost on the highway. But doctrine is not only to be drawn from the sense of the letter of the Word, but is also to be confirmed by it: for if not confirmed by it, a truth of doctrine appears as if only the intelligence of man were in the doctrine, and not the Lord's Divine Wisdom; thus, also, the doctrine would be like a house in the air and not upon the earth, and so without a foundation.

55. The doctrine of genuine truth may also be fully drawn from the literal sense of the Word; for the Word in that sense is like a man clothed, but whose face is bare, and his hands also bare. All the things which pertain to a man's life, and thus to his salvation, are naked there, but the rest are clothed; and in many places where they are clothed they show through, as the face shows through a veil of silk. As truths of the Word are multiplied from the love of them, and as they are arranged in order by this love, they also shine and appear more and more clearly through the clothing. But this, also, is by means of doctrine.

56. It may be believed that doctrine of genuine truth can be gathered by means of the spiritual sense of the Word which is given through a knowledge of correspondences; but doctrine is not gathered by means of that sense, but only illustrated and corroborated; for, as was said before (n. 26), no one comes into the spiritual sense of the Word by means of correspondences, unless he is first in genuine truths from doctrine. If a man is not previously in genuine truths, by some correspondences known to him he may falsify the Word, for he may join them together and explain them to confirm what is clinging fast in

his mind from some principle that he has adopted. Besides, the spiritual sense is not given to any one except by the Lord alone; and it is guarded by Him as heaven is guarded, for heaven is in it. It is most important, therefore, for a person to study the Word in the sense of the letter; from that alone is doctrine given.

57. (3.) *Genuine truth, which will be of doctrine, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord.* Enlightenment is from the Lord alone, and is with those who love truths because they are truths, and who make them uses of the life; with others, enlightenment in the Word is not given. Enlightenment is from the Lord alone, because He is in all things of the Word. They have enlightenment who love truths because they are truths, and who make them uses of the life, because they are in the Lord, and the Lord is in them. For the Lord is His own Divine Truth; and when this is loved because it is Divine Truth (and it is loved when it is made *use*), the Lord is then in it with the man. These things the Lord also teaches in John: *In that day ye shall know that ye are in Me, and I in you; he that hath My commandments and keepeth them, he it is that loveth Me; and I will love him, and will manifest Myself unto him; and I will come unto him, and make My abode with him* (xiv. 20, 21, 23): also in Matthew: *Blessed are the pure in heart, for they shall see God* (v. 8). These are they who are in enlightenment when they read the Word, and with whom the Word gives light and is translucent.

58. The Word gives light and is translucent with them, because there are the spiritual and the celestial senses in every thing of the Word, and these senses are in the light of heaven; wherefore through these senses and their light the Lord flows into the natural sense of the Word, and into the light of it that is with a man. Hence the man recognizes the truth from an interior perception, and afterwards sees it in his thought; and this as often as he is in the

affection for truth for the sake of truth; for from affection comes perception, from perception thought, and thus is effected the acknowledgment which is called faith. But more will be said on this subject in the next chapter which will treat of the conjunction of the Lord with man by means of the Word.

59. With these the first thing is to gather for themselves doctrine from the literal sense of the Word. Thus they light a candle for their farther progress. But after the doctrine has been gathered, and thus the candle lighted, they see the Word by it. But those who do not gather doctrine for themselves, first make search to learn whether the doctrine given by others, and received by the general body, agrees with the Word; and to the things which agree they assent, and from those which do not agree they dissent. In this manner is their doctrine formed for them; and by means of the doctrine, their faith. But this takes place only with those who, not being distracted by the affairs of the world, have ability to see. These, if they love truths because they are truths, and make them uses of the life, are in enlightenment from the Lord. Others who are in any life according to truths, can learn from them.

60. The contrary is the case with those who read the Word from the doctrine of a false religion, and still more with those who confirm that doctrine from the Word, and this with a view to their own glory and to the riches of the world. With these the truth of the Word is as in the shadow of night, and falsity as in the light of day; they read the truth, but they do not see it; and if they see a shadow of it they falsify it. These are they of whom the Lord says, that *they have eyes and see not, and ears but do not understand* (Matt. xiii. 14, 15): for nothing else blinds a man but his *proprium* and the confirmation of falsity. A man's proprium is the love of self, and the pride of his own intelligence that comes from that love; and the confir-

mation of falsity is thick darkness that counterfeits light. Their light is merely natural, and their sight is like that of one who sees spectres in a shadow.

61. It has been granted me to converse with many after their death who believed that they should shine like stars in heaven; because, as they said, they esteemed the Word holy, often read it through, collected from it many things by which they confirmed the dogmas of their faith, and therefore were celebrated in the world as learned men; wherefore they believed that they should be Michaels and Raphaels. But many of them were examined in respect to the love from which they studied the Word; and some of them were found to have studied it from the love of themselves, that they might appear great in the world, and might be honored as leaders of the church; some, however, from the love of the world, that they might gain riches. When these were also examined as to what they knew from the Word, it was found that they knew nothing of genuine truth from it, but only such as is called truth falsified, which in itself is falsity: and it was said to them that they had this because they themselves and the world were their ends, or, what is the same, their loves; and not the Lord and heaven. When men are reading the Word while they themselves and the world are their ends, the mind cleaves to themselves and the world; and they therefore think continually from their proprium, and man's proprium is in thick darkness as to all things which pertain to heaven; and in this state man cannot be withdrawn by the Lord from his proprium, and thus be raised into the light of heaven, consequently he cannot receive any influx from the Lord through heaven. I also saw these persons admitted into heaven; and when they were there found to be without truths they were cast down. But still there remained with them pride in their own merit. It was otherwise with those who studied the Word from an affection for knowing truth because it is truth, and

because it is of service for the uses of life, — not only their own but also their neighbor's. I have seen these elevated into heaven, and so into the light in which the Divine truth is there; and I have seen them exalted at the same time into angelic wisdom, and into its happiness, which is life eternal.

VI.

BY THE SENSE OF THE LETTER OF THE WORD THERE IS CONJUNCTION WITH THE LORD, AND CONSOCIATION WITH THE ANGELS.

62. THERE is conjunction with the Lord by the Word, because the Word treats of Him alone, and by this the Lord is the All in all of the Word, and is called the Word, as has been shown in the "Doctrine concerning the Lord." The conjunction is in the sense of the letter, because the Word in that sense is in its fulness, in its holiness, and in its power, as was shown above in a separate chapter. The conjunction is not apparent to a man; but it is in the affection for truth, and in the perception of it; thus in the love of Divine truth and the faith that are in him.

63. By the sense of the letter there is consociation with the angels of heaven, because the spiritual sense and the celestial sense are within that of the letter, and the angels are in these senses; the angels of the Lord's spiritual kingdom in the spiritual sense of the Word, and the angels of His celestial kingdom in its celestial sense. These senses are evolved [by the angels] from the natural sense of the Word, which is the sense of the letter, while a true man is in that. The evolution is instantaneous; consequently the consociation is so too.

64. That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been made manifest to me by much experience. It has been granted me to perceive that, while I have been reading the Word in the sense of its letter, communication has been made with the heavens, now with this society in them, now with that. Things which I have understood

according to the natural sense, the spiritual angels have understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this instantly. And as this communication has been perceived several thousand times, I have no doubt left concerning it. There are also spirits below the heavens who abuse this communication; for they repeat from the sense of the letter of the Word things said therein, and at once they observe and note the society with which communication is effected. This, too, I have often seen and heard. From these things it has been given me to know by living experience that the Word as to the sense of its letter is the Divine medium of conjunction with the Lord and [consociation] with heaven. Respecting this conjunction by means of the Word, see also what is adduced in the work on "Heaven and Hell" (n. 303–310).

65. But how the unfolding of those senses is effected, shall also be told in a few words. But that it may be understood, it is necessary to recollect what was said above (n. 6, 38) concerning successive order and simultaneous order: namely, that the celestial, the spiritual, and the natural follow in successive order one after another from the highest things which are in heaven to the ultimate things which are in the world; that the same things are in simultaneous order in the ultimate, which is the natural, one next another, from the inmosts to the outermosts; and that in like manner successive senses of the Word, the celestial and the spiritual, are together in the natural. When these things are comprehended, it can in some measure be made plain to the understanding how the two senses, the spiritual and the celestial, are unfolded from the natural sense while a man is reading the Word: for the spiritual angel then calls forth what is spiritual, and the celestial angel calls forth what is celestial; nor can they do otherwise, for the things are homogeneous, and agreeable to their nature and essence.

66. But let this be illustrated first by comparisons from the three kingdoms of nature, which are called the animal, the vegetable, and the mineral. *From the animal kingdom:* From the food, when it has become chyle, the vessels draw out and call forth their blood, the nerve-fibres their juice, and the substances which are the origins of the fibres their animal spirit. *From the vegetable kingdom:* A tree with its trunk, branches, leaves, and fruit, stands on its own root; and out of the soil, by means of the root, it extracts and calls forth a grosser juice for the trunk, branches, and leaves, a purer one for the pulp of the fruit, and the purest for the seeds within the fruit. *From the mineral kingdom:* In the bosom of the earth in some places there are minerals impregnated with gold, silver, and iron; from exhalations hidden in the earth, the gold, the silver, and the iron derive each its own element.

67. Let examples now illustrate how from the natural sense, in which the Word with men is, spiritual angels draw forth their sense, and celestial angels theirs. Let five commandments of the Decalogue be for examples. The precept, *Honor thy father and thy mother:* By *father and mother* a man understands his father and mother on the earth, and also all who are in the place of father and mother; and by *honoring*, he understands to hold them in honor, and to obey them: but a spiritual angel by *father* understands the Lord, and by *mother* the church; and by *honoring*, he understands to love: but a celestial angel understands by *father* the Lord's Divine Love, by *mother* His Divine Wisdom, and by *honoring* to do good from Him. The precept, *Thou shalt not steal:* By *stealing*, a man understands to steal, to defraud, and to take away from the neighbor his goods under any pretext: a spiritual angel understands, for *stealing*, to deprive others of the truths of faith and the goods of charity by means of falsities and evils: but a celestial angel understands, for *stealing*, to attribute to oneself the things which are the Lord's, and

to claim to oneself His justice and merit. The precept, *Thou shalt not commit adultery:* A man understands *committing adultery* as meaning to commit adultery, to commit whoredom, to do obscene things, to speak lascivious words, and to entertain filthy thoughts: a spiritual angel understands, for *committing adultery*, to adulterate the goods of the Word, and to falsify its truths: but a celestial angel understands, for *committing adultery*, to deny the Lord's Divinity, and to profane the Word. The precept, *Thou shalt not kill:* A man understands this also to include cherishing hatred, and breathing revenge even to the death: a spiritual angel, for *killing*, understands to act the devil and destroy a man's soul: but a celestial angel, for *killing*, understands to hate the Lord and what is from the Lord. The precept, *Thou shalt not bear false witness:* By *bearing false witness* a man understands also to lie and to defame: a spiritual angel understands, for *bearing false witness*, to say and to persuade others to believe that falsity is truth and that evil is good, and the converse: but a celestial angel understands, for *bearing false witness*, to blaspheme the Lord and the Word. From these examples it may be seen how the spiritual and the celestial are unfolded and drawn out from the natural sense of the Word, within which they are; and, what is wonderful, the angels draw forth what is for them without knowing what the man is thinking. But still, the thoughts of the angels and the men make one by correspondence, like end, cause, and effect. Ends are also actually in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom. Conjunction by correspondences is itself of such a nature from creation. Hence, now, there is consociation of man with angels by means of the Word.

68. The consociation of man with angels is through the natural or literal sense of the Word, for the further reason that there are in every man from creation three degrees of life, the celestial, the spiritual, and the natural; but a man

is in the natural as long as he is in the world, and is then so far in the spiritual as he is in genuine truths, and so far in the celestial as he is in a life according to them; but still he does not come into the spiritual itself and the celestial itself till after death. But of this, more elsewhere.

69. From these things it may be evident that since conjunction with the Lord and consociation with the angels are by the Word, in it alone there is spirit and there is life, as the Lord teaches: *The words that I speak unto you, they are spirit and they are life* (John vi. 63). *The water that I shall give you shall be a fountain of water springing up into everlasting life* (John iv. 14). *Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God* (Matt. iv. 4). *Labor for the meat which endureth unto everlasting life, which the Son of Man shall give unto you* (John vi. 27).

VII.

THE WORD IS IN ALL THE HEAVENS, AND ANGELIC WISDOM IS FROM IT.

70. THAT the Word is in the heavens has been hitherto unknown; nor could it be made known so long as the church did not know that angels and spirits are men like those in the world, and that they have things similar in every respect to those which men have, with the sole difference that they are themselves spiritual, and all the things with them are from a spiritual origin; while men in the world are natural, and all the things with them are from a natural origin. As long as this lay concealed, it could not be known that the Word also is in the heavens, and that it is read by the angels there, and also by the spirits who are beneath the heavens. But that this might not be for ever hidden, it has been granted me to be in company with angels and spirits, and to speak with them, and to see the things that are with them, and afterwards to relate a great many things that I have heard and seen. This has been done in the work on "Heaven and Hell" (published at London in the year 1758); from which it may be seen that angels and spirits are men, and that with them in abundance are all things that are with men in the world. That angels and spirits are men, may be seen in that work (n. 73–77, and n. 453–456); that there are with them things similar to the things with the men in the world (n. 170–190); and also that they have Divine worship, and that they have preaching in their temples (n. 221–227);

and that they have writings, and also books (n. 258–264); and that they have the Word (n. 259).

71. As regards the Word in heaven, it is written in a spiritual style, which is wholly different from the natural style. The spiritual style consists of mere letters, each of which involves a meaning; and there are points placed over the letters, which exalt the sense. With the angels of the spiritual kingdom the letters are similar to those used in our world in printing; and the letters with the angels of the celestial kingdom (each one of which also involves a complete sense), are similar to the old Hebrew letters, curved in various ways, with marks above and within. As their writing is such, there are therefore none of the names of persons and places in their Word that are in ours; but instead of the names there are the realities which they signify: as, instead of Moses, the historical Word; instead of Elias, the prophetic Word; instead of Abraham, Isaac, and Jacob, the Lord as to the Divine and the Divine Human; instead of Aaron the priesthood of the Lord; and instead of David, His royalty; instead of the names of the twelve sons of Jacob, or of the tribes of Israel, the various things of heaven and the church; and similar things instead of the names of the Lord's twelve disciples; instead of Zion and Jerusalem, the church as to the Word and as to doctrine from the Word; instead of the Land of Canaan, the church itself; instead of the cities there, on this side and beyond the Jordan, various things which pertain to the church and its doctrine: so with all other names. It is similar with the numbers; they are not in the Word which is in heaven; but instead of them, the things to which the numbers that are in our Word correspond. From these statements it may be evident that the Word in heaven is a Word corresponding to our Word, and that they are thus one; for correspondences make a one.

72. This is wonderful, that the Word in the heavens is so written that the simple understand it in simplicity,

and the wise in wisdom; for there are many points and marks over the letters, which, as before said, exalt the sense; the simple do not give attention to these, nor are they acquainted with them; but the wise attend to them, each according to his wisdom, even to the highest. A copy of the Word written by angels inspired by the Lord, is kept with every larger society of heaven in its sacred repository, that the Word may not be changed elsewhere in any point. Our Word, indeed, is similar to the Word in heaven in this, that the simple understand it simply, and the wise wisely; but this comes in another way.

73. That the angels have all their wisdom through the Word, they themselves confess; for so far as they are in the understanding of the Word they are in light. The light of heaven is the Divine wisdom, which to their eyes is light. In the sacred repository in which a copy of the Word is kept, the light is flamelike and bright, surpassing every degree of the light which is outside of the repository, in the heaven. The cause is the same as stated above, that the Lord is in the Word.

74. The wisdom of the celestial angels surpasses that of the spiritual angels almost as the wisdom of the spiritual angels surpasses the wisdom of men; and this, because celestial angels are in the good of love from the Lord, and spiritual angels are in truths of wisdom from the Lord; and where the good of love is, there wisdom dwells at the same time; but where there are truths, there no more of wisdom dwells than there is of the good of love at the same time. This is the reason why the Word in the celestial kingdom is written differently from the Word in the spiritual kingdom; for in the Word of the celestial kingdom the goods of love are expressed, and the marks are affections; but in the Word of the spiritual kingdom the truths of wisdom are expressed, and the marks are perceptions.

75. From these things it may be concluded what kind of

wisdom is stored up and concealed in the Word which is in the world, for in it lies hidden all angelic wisdom, which is ineffable; for [its sense of the letter] is the container of it; and the man who is made an angel by the Lord through the Word, comes into that wisdom after death.

VIII.

THE CHURCH IS FROM THE WORD; AND IT IS SUCH AS ITS UNDERSTANDING OF THE WORD IS.

76. THAT the church is from the Word is not a matter of doubt; for the Word is the Divine truth itself (n. 1–4); the doctrine of the church is from the Word (n. 50–61); and by means of the Word there is conjunction with the Lord. But that the *understanding* of the Word makes the church, may be called in question, inasmuch as there are those who believe that they are of the church because they have the Word, read it or hear it from a preacher, and know something from the sense of its letter; but how this and that in the Word is to be understood, they do not know, and some do not regard it as of importance. Wherefore it will here be proved that not the Word, but the understanding of it makes the church; and that the church is such in quality as is the understanding of the Word with those who are in the church. This is proved from the things that follow.

77. The Word is *the Word* according to the understanding of it with a man; or as it is understood. If not understood, it is indeed called the Word; but it is not *with the man*. The Word is the truth according to the understanding of it; for the Word may be not the truth, for it may be falsified. The Word is spirit and life according to the understanding of it; for the letter without the understanding of it is dead. Since a man has truth and life according to his understanding of the Word,

he also has faith and love according to it, for truth belongs to faith, and love belongs to the life. Now because the church has its being by means of faith and love and according to them, it follows that the church is a church by means of the understanding of the Word, and according to it; a noble church if it is in genuine truths, ignoble if not in genuine truths, and destroyed if in truths falsified.

78. And further: By means of the Word the Lord is present with a man and is conjoined with him, since the Lord is the Word, and as it were speaks with the man in it; also because the Lord is the Divine Truth itself, and the Word is so too. It is manifest from this that the Lord is present with a man, and at the same time is conjoined with him, according to his understanding of the Word; for according to this understanding the man has truth and thence faith, and also love and thence life. The Lord is present with a man by the reading of the Word, but is conjoined with him by the understanding of truth from the Word; and according to this understanding, and as far as the Lord is conjoined with a man, so far the church is in the man. The church is in a man; the church which is outside of him is the church with the many who have the church in them. This is meant by the Lord's words to the Pharisees who asked when the kingdom of God should come: *The kingdom of God is within you* (Luke xvii. 21). By the *kingdom of God* is here meant the Lord, and the church from Him.

79. In many places in the prophets, the understanding of the Word is treated of where it treats of the church; and it is taught that the church is only where the Word is rightly understood, and that the church is such in quality as is the understanding of the Word with those who are in it. In many places also in the prophets the church with the nation of Israel and Judah is described as utterly destroyed and brought to naught by their having falsified the meaning or under-

standing of the Word; for nothing else destroys the church. The understanding of the Word, both true and false, is described in the prophets by *Ephraim*, especially in Hosea; for *Ephraim* in the Word signifies the understanding of the Word in the church. Since the understanding of the Word makes the church, therefore Ephraim is called *a dear son*, and *a pleasant child* (Jer. xxxi. 20); also *the first-born* (xxxi. 9); *the strength of the head of Jehovah* (Ps. lx. 7; cviii. 8); *mighty* (Zech. x. 7); *filled with the bow* (ix. 13); and the sons of Ephraim are called *armed*, and *shooters with the bow* (Ps. lxxviii. 9); by *the bow* is signified doctrine from the Word fighting against falsities. Therefore, also, *Ephraim was removed to the right hand of Israel, and blessed;* and also *he was accepted in the place of Reuben* (Gen. xlviii. 5, 11, and the following verses). And therefore *Ephraim, with his brother Manasseh, in the blessing of the sons of Israel by Moses, under the name of their father Joseph, was exalted above them all* (Deut. xxxiii. 13–17). But what the church is, when the understanding of the Word has been destroyed, is also described in the prophets by *Ephraim*, especially in Hosea, as in these passages: *Israel and Ephraim shall fall together. Ephraim shall be desolate. Ephraim is oppressed and broken in judgment. I will be unto Ephraim as a lion; I will tear and go away; I will take away, and none shall rescue* (Hos. v. 5, 9, 11–14). *O Ephraim, what shall I do unto thee? for thy holiness is as a morning cloud, and as the early dew it goeth away* (vi. 4). *They shall not dwell in the land of Jehovah; Ephraim shall return to Egypt, and they shall eat unclean things in Assyria* (ix. 3): the *land of Jehovah* is the church; *Egypt* is what pertains to the knowledge of the natural man; *Assyria* is reasoning therefrom; and it is from these that the Word is falsified as to an understanding of it; therefore it is said that Ephraim shall return to Egypt, and shall eat unclean things in Assyria. *Ephraim feedeth on wind, and followeth after the east wind.*

He daily multiplieth falsehood and desolation; he maketh a covenant with Assyria, and oil is carried away into Egypt (Hos. xii. 1): to *feed upon the wind*, to *follow after the east wind*, and to *multiply falsehood and desolation*, is to falsify truths and thus destroy the church. Similar also is the signification of *Ephraim's whoredom* (for *whoredom* signifies the falsification of the understanding of the Word, that is, of its genuine truth) in these passages: *I know Ephraim, that he hath committed whoredom, and Israel is defiled* (Hos. v. 3). *I have seen a horrible thing in the house of Israel; there Ephraim committed whoredom, and Israel is defiled* (vi. 10): *Israel* is the church itself, and *Ephraim* is the understanding of the Word, from which and according to which the church is; wherefore it is said, *Ephraim committed whoredom, and Israel is defiled.* Since the church among the Jews was utterly destroyed by falsifications of the Word, it is therefore said of Ephraim, *Shall I give thee up, Ephraim? Shall I deliver thee up, Israel? Shall I make thee as Admah? Shall I set thee as Zeboim?* (Hos. xi. 8.) Now because the prophecy of Hosea, from the first chapter to the last, treats of the falsification of the Word, and the destruction of the church thereby, and because the falsification of truth is there signified by *whoredom*, therefore that prophet was commanded to represent that state of the church by *taking to himself a harlot as his woman, and begetting children by her* (Hos. i.); and again he was commanded to *take a woman who was an adulteress* (iii.). These passages have been presented, that it may be known and proved from the Word that the church is such in quality as is the understanding of the Word in it; excellent and precious, if the understanding is from genuine truths out of the Word; but destroyed, yes, filthy, if from those that are falsified. In proof that *Ephraim* signifies the understanding of the Word, and in the opposite sense the same falsified, and that the destruction of the church is from this, the other passages in which Ephraim

is treated of may be consulted (as, Hosea iv. 17, 18; vii. 1, 11; viii. 9, 11; ix. 11, 12, 13, 16; x. 11; xi. 3; xii. 1, 8, 14; xiii. 1, 12; Isaiah xvii. 3; xxviii. 1; Jeremiah iv. 15; xxxi. 6, 18; l. 19; Ezekiel xxxvii. 16; xlviii. 5; Obadiah, ver. 19; Zechariah ix. 10).

IX.

IN EVERY THING IN THE WORD THERE IS THE MARRIAGE OF THE LORD AND THE CHURCH, AND THENCE THE MARRIAGE OF GOOD AND TRUTH.

80. IT has not been seen hitherto that there is the marriage of the Lord and the church, and thence the marriage of good and truth, in every thing of the Word; nor could it be seen, because the spiritual sense of the Word has not before been disclosed, and the marriage cannot be seen except by that. For there are two senses in the Word, concealed in the sense of its letter, the spiritual and the celestial. In the spiritual sense the things which are in the Word have reference chiefly to the church; and in the celestial, chiefly to the Lord. And in the spiritual sense they also have relation to the Divine truth, and in the celestial sense to the Divine good. Hence there is that marriage in the sense of the letter of the Word. But this is not apparent except to one who, from the spiritual and the celestial senses of the Word, knows the significations of the words and names; for some words and names are predicated of good, and some of truth, and some include both; wherefore without a cognition of this, that marriage in every thing of the Word could not be seen. This is a reason why this arcanum was not disclosed before.

81. Because there is such a marriage in every thing of the Word, there are very often two expressions in the Word which appear like repetitions of the same thing. They are not repetitions, however, but one has relation to good and the other to truth; and both taken together make

their conjunction, and thus one thing. Thence also is the Divinity of the Word, and its holiness; for in every Divine work there is good conjoined with truth, and truth conjoined with good.

82. It is said that in every thing of the Word there is the marriage of the Lord and the church, and thence the marriage of good and truth; because where the marriage of the Lord and the church is, there also is the marriage of good and truth; for this marriage is from the other. For when the church or the man of the church is in truths, then the Lord flows into his truths with good, and vivifies them; or, what is the same, when the church or the man of the church is in intelligence by means of truths, the Lord then flows into his intelligence by means of the good of love and of charity, and thus infuses life into it.

83. There are two faculties of life in every man, which are called the understanding and the will. The understanding is the receptacle of truth, and thence of wisdom; and the will is the receptacle of good and thence of love. These two faculties must make one, that the man may be a man of the church; and they do make one when the man forms his understanding from genuine truths, which is done to appearance as by himself, and when his will is filled with the good of love, which is done by the Lord. Hence man has the life of truth, and the life of good; the life of truth in his understanding from his will, and the life of good in his will by means of his understanding. This is the marriage of truth and good in man, and also the marriage of the Lord and the church in him. But concerning this reciprocal conjunction, which is here called marriage, more will be seen in the works, "Angelic Wisdom concerning the Divine Providence," concerning the "Divine Love and Divine Wisdom," and concerning "Life."

84. That there are in the Word two expressions which appear like repetitions of the same thing, may be seen by readers who give their attention to this: as, *brother* and *com-*

panion, *poor* and *needy*, *waste* and *wilderness*, *void* and *emptiness*, *foe* and *enemy*, *sin* and *iniquity*, *anger* and *wrath*, *nation* and *people*, *joy* and *gladness*, *mourning* and *weeping*, *justice* and *judgment*, &c., which appear to be synonymous, when yet they are not so: for *brother*, *poor*, *waste*, [*void*,] *foe*, *sin*, *anger*, *nation*, *joy*, *mourning*, and *justice*, are predicated of good, and in the opposite sense, of evil; but *companion*, *needy*, *wilderness*, *emptiness*, *enemy*, *iniquity*, *wrath*, *people*, *gladness*, *weeping*, and *judgment* are predicated of truth, and in the opposite sense, of falsity. And yet to the reader who is not acquainted with this arcanum, it appears as if *poor* and *needy*, *waste* and *wilderness*, *void* and *emptiness*, *foe* and *enemy*, are one thing; and so, too, *sin* and *iniquity*, *anger* and *wrath*, *nation* and *people*, *joy* and *gladness*, *mourning* and *weeping*, *justice* and *judgment:* and yet they are not one thing, but they become one thing by conjunction. Many other things, also, are joined together in the Word, as *fire* and *flame*, *gold* and *silver*, *brass* and *iron*, *wood* and *stone*, *bread* and *water*, *bread* and *wine*, *purple* and *fine linen*, &c.; and this because *fire*, *gold*, *brass*, *wood*, *bread*, and *purple*, signify good; but *flame*, *silver*, *iron*, *stone*, *water*, *wine*, and *fine linen*, signify truth. So when it is said that they are to love God with the whole heart and with the whole soul; and also, that God is to create in man a new heart and a new spirit; for *heart* is predicated of the good of love, and *soul* [and *spirit*] of the truth from that good. There are also words, which, because they partake of both good and truth, are used by themselves, others not being joined with them. But these things and many others are apparent only to the angels, and to those who while in the natural sense are in the spiritual sense also.

85. It would be tedious to show from the Word that there are such dual expressions in the Word, appearing like repetitions of the same thing; for it would take sheets to present them. But to remove doubt, I will adduce pas-

sages where *judgment* and *justice*, are mentioned together; then, where *nation* and *people*, and also where *joy* and *gladness*, are mentioned together. The following are passages in which *judgment* and *justice* are named together: *The city was full of judgment; justice lodged in it* (Isa. i. 21). *Zion shall be redeemed in justice, and they that return of her in judgment* (Isa. i. 27). *Let Jehovah Zebaoth be exalted in judgment, and the Holy God be sanctified in justice* (Isa. v 16). *He shall sit upon the throne of David and upon his kingdom, to establish it in judgment and in justice* (Isa. ix. 7). *Let Jehovah be exalted, for He dwelleth on high, and hath filled Zion* with judgment and justice* (Isa. xxxiii. 5). *Jehovah hath said, Keep ye judgment and do justice, for My salvation is near, that My justice may be revealed* (Isa. lvi. 1). *As a nation that did justice, and did not forsake the judgment of their God; let them ask the judgments of justice* (Isa. lviii. 2). *Swear by the living Jehovah in judgment and in justice* (Jer. iv. 2). *Let him that glorieth glory in this, that Jehovah doeth judgment and justice in the earth* (Jer. ix. 24). *Do judgment and justice. Woe to him that buildeth his house without justice, and his chambers without judgment. Did not thy father do judgment and justice, and then it was well with him?* (Jer. xxii. 3, 13, 15.) *I will raise unto David a righteous Branch, Who shall rule King, and shall do judgment and justice in the earth* (Jer. xxiii. 5; xxxiii. 15). *If a man hath been just, who hath done judgment and justice* (Ez. xviii. 5). *If the wicked man hath turned from his sin, and hath done judgment and justice, it shall not be mentioned against him; he hath done judgment and justice; he shall live thereby* (Ez. xxxiii. 14, 16, 19). *I will betroth thee to Me† for ever in justice and in judgment, and in loving-kindness and in mercies* (Hos. ii. 19). *Judgment shall run down as water, and justice as a mighty stream* (Amos v. 24). *Ye have turned judgment into gall, and the fruit of justice into wormwood* (Amos vi. 12). *Jehovah*

* The Latin here has *the earth*. † The Latin has *Me to thee*.

shall plead my cause, and execute judgment for me, He will bring me forth to the light, and I shall behold His justice (Micah vii. 9). *O Jehovah, Thy justice is like the mountains of God, Thy judgments are a great deep* (Ps. xxxvi. 6). *Jehovah will bring forth thy* justice as the light, and thy* judgment as the noonday* (Ps. xxxvii. 6). *Jehovah will judge His people in justice, and His afflicted in judgment* (Ps. lxxii. 2). *Justice and judgment are the support of Thy throne* (Ps. lxxxix. 14). *When I shall have learned the judgments of Thy justice. Seven times a day do I praise Thee, because of the judgments of Thy justice* (Ps. cxix. 7, 164). *Gad executeth the justice of Jehovah, and His judgment with Israel* (Deut. xxxiii. 21). *The Spirit of Truth shall reprove the world of justice and of judgment* (John xvi. 8, 9). So elsewhere. The reason that judgment and justice are mentioned so many times, is because judgment is predicated of truth, and justice of good; and on this account, by *doing judgment and justice* is also meant to do from truth and from good. The reason that the term judgment is applied to truth, and justice to good, is because the Lord's government in the spiritual kingdom is called *Judgment*, and His government in the celestial kingdom is called *Justice;* on which subject see the work on "Heaven and Hell" (n. 214, 215). Because *judgment* is spoken of truth, in certain passages we read "*truth* and justice" (as Isa. xi. 5; Ps. lxxxv. 11; and in other places).

86. That there are in the Word repetitions as of the same thing, on account of the marriage of good and truth, may be seen more clearly from the passages where *nations* and *peoples* are mentioned; as in the following: *Woe to the sinful nation, to the people laden with iniquity* (Isa. i. 4). *The people that walked in darkness have seen a great light; Thou hast multiplied the nation* (ix. 2, 3). *Ashur, the rod of Mine anger; I will send him against a hypocritical nation, against the people of My wrath will I give him a charge* (x. 5, 6). *It shall come to pass in that day that the*

* The Latin here has *His*. See "Arcana Cælestia," n. 1458.

nations shall seek the Root of Jesse, Which standeth for an ensign of the people (xi. 10). *Jehovah, Who smiteth the people with a plague not curable, ruling the nations with anger* (xiv. 6). *In that day shall a present be brought unto Jehovah Zebaoth, a people scattered and peeled, and a nation meted out and trodden under foot* (xviii. 7). *The strong people shall honor Thee, the city of powerful nations shall fear Thee* (xxv. 3). *Jehovah will swallow up the covering over all people, and the veil over all nations* (xxv. 7). *Come near, ye nations, and hearken, ye people* (xxxiv. 1). *I have called thee for a covenant of the people, and for a light of the nations* (xlii. 6). *Let all the nations be gathered together, and let the people be assembled* (xliii. 9). *Behold I will lift up My hand to the nations, and My standard to the people* (xlix. 22). *I have given Him for a Witness to the people, a Leader and a Lawgiver to the* [*people; behold thou shalt call a nation that thou knowest not, and*] *nations* [*that knew not thee shall run unto thee*] (lv. 4, 5). *Behold a people cometh from the north country, and a great nation from the sides of the earth* (Jer. vi. 22, 23). *I will not cause thee to hear the calumny of the nations any more, neither shalt thou bear the reproach of the people any more* (Ez. xxxvi. 15). *All people and nations shall worship Him* (Dan. vii. 14). *Let not the nations make a by-word of them, and say among the people, Where is their God?* (Joel ii. 17.) *The remnant of My people shall spoil them, and the residue of My nation shall inherit them* (Zeph. ii. 9). *Many people and numerous nations shall come to seek Jehovah Zebaoth in Jerusalem* (Zech. viii. 22). *Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the nations* (Luke ii. 30–32). *Thou hast redeemed us by Thy blood, out of every people and nation* (Apoc. v. 9). *Thou must prophecy again over peoples and nations* (x. 11). *Thou shalt set me for the head of the nations; a people whom I had not known shall serve me* (Ps. xviii. 43). *Jehovah bringeth the counsel of the nations to naught. He overthroweth the*

thoughts of the people (xxxiii. 10). *Thou makest us a proverb among the nations, a shaking of the head among the people* (xliv. 14). *Jehovah will subdue the people under us, and the nations under our feet. God* hath reigned over the nations, the willing ones of the people are gathered together* (xlvii. 3). *The people shall confess Thee, and the nations shall be glad and sing for joy, for Thou shalt judge the people righteously, and lead the nations on the earth* (lxvii. 3, 4). *Remember me, O Jehovah, with the favor that Thou bearest unto Thy people, that I may be glad in the joy of Thy nation* (cvi. 4, 5). So in other places. *Nations* and *peoples* are mentioned together, because by *nations* are meant those who are in good, and in the opposite sense those who are in evil; and by *peoples*, those who are in truths, and in the opposite sense those who are in falsities. Wherefore they who are of the Lord's spiritual kingdom are called *peoples;* and they who are of the Lord's celestial kingdom are called *nations;* for in the spiritual kingdom all are in truths and thence in wisdom, but in the celestial kingdom all are in goods and thence in love.

87. It is the same with other words; for example, where *joy* is mentioned *gladness* also is mentioned, as in the following passages: *Behold joy and gladness, to slay an ox* (Isa. xxii. 13). *They shall obtain joy and gladness, sorrow and sighing shall flee away* (xxxv. 10; li. 11). *Gladness and joy are cut off from the house of our God* (Joel i. 16). *The voice of joy shall be taken away, and the voice of gladness* (Jer. vii. 34; xxv. 10). *The fast of the tenth shall be to the house of Judah joy and gladness* (Zech. viii. 19). *That we may rejoice all our days; make us glad* (Ps. xc. 14, 15). *Be glad in Jerusalem, and rejoice in her* (Isa. lxvi. 10). *Rejoice and be glad, O daughter of Edom* (Lam. iv. 21). *The heavens shall be glad, and the earth shall rejoice* (Ps. xcvi. 11). *Make me to hear joy and gladness* (li. 8). *Joy and gladness shall be found in Zion, confession and the voice of singing*

* The Latin has *Jehovah.*

(Isa. li. 3). *There shall be gladness, and many shall rejoice at his birth* (Luke i. 14). *I will cause to cease the voice of joy and the voice of gladness; the voice of the bridegroom and the voice of the bride* (Jer. vii. 34; xvi. 9; xxv. 10). *Again there shall be heard in this place the voice of joy, and the voice of gladness, and the voice of the bridegroom, and the voice of the bride* (xxxiii. 10, 11; and elsewhere). Both *joy* and *gladness* are mentioned, because *joy* is predicated of good and *gladness* of truth, or *joy* is of love and *gladness* is of wisdom; for *joy* is of the heart and *gladness* is of the soul, or *joy* is of the will and *gladness* of the understanding. That there is the marriage of the Lord and the church in these words also, is manifest from its being said, *The voice of joy and the voice of gladness, the voice of the Bridegroom and the voice of the Bride* (Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 10, 11): and the Lord is the Bridegroom, and the church is the Bride. That the Lord is the Bridegroom may be seen in Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35: and that the church is the Bride, Apoc. xxi. 2, 9; xxii. 17. Wherefore John the Baptist said of Jesus, *He that hath the Bride is the Bridegroom* (John iii. 29).

88. On account of the marriage of the Lord with the church, or, what is the same, the marriage of Divine good and Divine truth in every thing of the Word, it is said in very many places *Jehovah* and *God*, also *Jehovah* and the *Holy One of Israel*, as if they were two, when yet they are one; for by *Jehovah* is meant the Lord as to the Divine Good, and by God [and by the *Holy One of Israel*]* is meant the Lord as to the Divine Truth. That *Jehovah* and *God*, and *Jehovah* and the *Holy One of Israel*, are mentioned in very many places in the Word, and yet One is meant, Who is the Lord, may be seen in the "Doctrine concerning the Lord" (n. 34, 38, 46).

89. Since there is the marriage of the Lord and the church in all things and in every thing in the Word, it may

* The words within brackets are supplied from "True Christian Religion," n. 253.

be evident that each and every thing in the Word treats of the Lord; a beginning was made to show this in the "Doctrine concerning the Lord" (n. 1–7). The church, which is likewise treated of, is also the Lord; for the Lord teaches that the man of the church is in Him, and He in the man (John vi. 56; xiv. 20, 21; xv. 5, 7).

90. As the Divinity and holiness of the Word are here treated of, it is allowable to add something worthy of remembrance to the things which have thus far been said:— There was once sent to me from heaven a little paper traced with Hebrew letters, but written as among the ancients, with whom the letters which at this day are in part rectilinear were curved, with little prominences turning upwards; and the angels who were then with me said that they knew complete meanings from the letters themselves, and that they knew them especially from the curvings of the lines and of the projections of the letter; and they explained what they signified separately, and what conjointly; saying that the *H* which was added to the names of Abram and Sarai signified the infinite and the eternal. They also explained to me the meaning of the Word in Psalm xxxii. 2, from the letters or syllables alone; showing that the sum of their meaning was *that the Lord is merciful even to those who do evil.* They informed me that the writing in the third heaven consists of letters inflected and variously curved, each one of which has a meaning; and that the vowels there are for the tone which corresponds to the affection; also that in that heaven they cannot utter the vowels *i* and *e*, but instead of them use *y* and *eu*; and that the vowels *a*, *o* and *u* are in use with them, because they give a full sound.* Also, that they did not

* The sounds denoted by these letters are believed to be as follows: *i* like *i* in *machine* (or the English long *e*); *e* like *ey* in *they* (or the English long *a*); *y* like the Swedish *y*, or the French *u*; *a* like *a* in *hart*; *o* as in *no*; *u* like *oo* in *moon*; *eu* as in certain foreign words introduced into the Swedish language, both vowels being sounded, but running together (like the French *eu* in *feu*, and nearly like the English *u* in *fur*).

pronounce any consonants as hard, but soft; and that it is from this that certain Hebrew letters have a little dot in the centre as a sign that they are to be pronounced as [hard, and are without this dot when] soft;* saying that hardness in letters is in use in the spiritual heaven, because there they are in truths, and truth admits what is hard; but not good, in which the angels of the celestial kingdom, or of the third heaven, are. They also said that they had among them the Word written with letters inflected with little curves and apexes that were significative. From this it was manifest what these words of the Lord signify: *One jot or one tittle shall in no wise pass from the law till all be fulfilled* (Matt. v. 18): also these, *It is easier for heaven and earth to pass, than for one apex of the law to fail* (Luke xvi. 17).

* The words within brackets have been introduced to avoid conflict with the ordinary use of the words *hard* and *soft* (*tenuis* and *aspirata*) by grammarians. Swedenborg himself uses the terms in the common way in the "Spiritual Diary," n. 5620; but in the Latin of this number, and elsewhere, the terms are transposed in their application to the letters.

X.

HERESIES MAY BE TAKEN FROM THE SENSE OF THE LETTER OF THE WORD, BUT IT IS HURTFUL TO CONFIRM THEM.

91. IT was shown above that the Word cannot be understood without doctrine, and that doctrine is like a candle, that genuine truths may be seen; and this, because the Word was written by mere correspondences. Consequently, many things therein are appearances of truth, and not naked truths; and many things are written in adaptation to the capacity of the natural, yes, of the sensual man; and yet, so that the simple may understand them simply, the intelligent intelligently, and the wise wisely. Now because the Word is such, the appearances of truths, which are truths with their clothing, may be taken for naked truths; and when these are confirmed they become falsities. But this is done by those who believe themselves to be wise above others, when yet they are not wise: for, to be wise is to see whether a thing is true before it is confirmed; but not to confirm whatever one pleases. Those do the latter who excel in the genius for confirming, and are in the pride of their own intelligence; but they do the former, who love truths and are affected by them because they are truths, and who make them uses of the life; for these are enlightened by the Lord, and see truths from the light of the truths; but the others are enlightened by themselves, and they also see falsities from the light of the falsities.

92. That appearances of truth, which are truths in their

clothing, may be taken from the Word as naked truths, and that when confirmed they become falsities, may be evident from the heresies which have been and still are in Christendom. Heresies themselves do not condemn men; but an evil life, and confirmations from the Word and by reasonings from the natural man of the falsities in heresy, these condemn. For one is born into the religion of his parents, is initiated into it from infancy, and afterwards holds it, being unable to withdraw himself from its falsities on account of business in the world; but to live wickedly, and to confirm falsities even to the destruction of genuine truth, this condemns. For one who remains in his religion, and believes in God, and if in Christendom believes in the Lord and esteems the Word holy, and from religion lives in accordance with the commandments of the Decalogue, he does not swear allegiance to falsities; and therefore when he hears truths, and in his way has a perception of them, he can embrace them, and so be led away from falsities; but not he who had confirmed the falsities of his religion, for confirmed falsity remains and cannot be rooted out; for a falsity after confirmation is as if one had sworn to it, especially if it coheres with the love of what is his own, and thence with pride in his wisdom.

93. I have conversed with some in the spiritual world who lived many ages ago and confirmed themselves in the falsities of their religion, and I have found that they still remained persistent in the same: and I have also conversed with some there who were in the same religion, and thought as the others did, but did not confirm its falsities in themselves; and I have found that when instructed by the angels these have rejected falsities and have become imbued with truths; and that these were saved, but not the others. Every man after death is instructed by angels; and they are received who see truths, and from truths falsities; for it is given to every one after death to see truths spiritually; they see truths who have not confirmed

themselves [in falsities],* while they who have confirmed themselves are not willing to see truths; and if they see them, they turn themselves away, and then either ridicule or falsify them.

94. But this may be illustrated by an example. In many places in the Word anger, wrath, and vengeance are attributed to the Lord; and it is said that He punishes, casts down into hell, tempts, and the like. He who believes this in simplicity, and therefore fears God, and is careful not to sin against Him, is not condemned for that simple belief. But he is condemned who confirms in himself those things so far as to believe that anger, wrath, revenge, and thus such things as are of evil, are in the Lord, and that from anger, wrath, and revenge He punishes man and casts into hell. He is condemned because he has destroyed the genuine truth, which is, that the Lord is Love itself, Mercy itself, and Goodness itself; and, being these, He cannot be angry, become wrathful, and take vengeance. These things are attributed to the Lord because such is the appearance. So in many other things.

95. That very many things in the sense of the letter are apparent truths in which genuine truths lie concealed, and that it is not hurtful to think and speak according to [such] truths, but that it is hurtful to confirm them so far as to destroy the genuine truth hidden within, may also be illustrated by an example in nature, which is presented because what is natural teaches and convinces more clearly than the spiritual: To the eye, the sun appears to revolve around the earth daily, and also annually; the sun is therefore said to rise and set, making morning, noon, evening, and night; and also making the seasons of spring, summer, autumn, and winter; and thus days and years: when yet the sun stands motionless, for it is a fiery ocean, and the earth is made to revolve every day, and is carried

* The words within brackets are supplied from "True Christian Religion," n. 255.

round the sun every year. The man who from simplicity and from ignorance thinks that the sun is borne around the earth, does not destroy the natural truth, which is, that the earth rotates on its axis, and every year is borne along the ecliptic. But he who confirms the apparent motion and course of the sun by the Word and by reasonings from the natural man, weakens the truth and also destroys it. That the sun is moved is an apparent truth, but that it is not moved is the genuine truth. Every one may speak according to the apparent truth, and indeed does so speak; but to think according to it from confirmation blunts and darkens the rational understanding. So with the constellations of the starry heaven. The apparent truth is that they, like the sun, are carried round the earth once a day; and it is therefore said of the stars that they rise and set; but the genuine truth is that the stars are fixed, and that their heaven stands unmoved. But yet every one may speak according to the appearance.

96. It is hurtful to confirm the apparent truth of the Word so far as to destroy the genuine truth that lies concealed within, because the things in the sense of the letter of the Word, all and each, communicate with heaven and open it, according to what was said above (n. 62–69). When, therefore, a man applies that sense to confirm the loves of the world that are contrary to the loves of heaven, the internal of the Word is then made false. Wherefore, when its external, which is the sense of the letter whose internal is [thus made] false, is brought into communication with heaven, then heaven is closed; for the angels who are in the internal of the Word reject that. From which it is manifest that an internal falsity or a falsified truth takes away communication with heaven, and closes it. This is the cause of its being hurtful to confirm any heretical falsity. The Word is like a garden which may be called a heavenly paradise, containing delicacies and delights of every kind; delicacies in its fruits, and delights

in its flowers: in the middle of the garden are trees of life, and near them are fountains of living water; but round about the garden are forest trees. The man who from doctrine is in Divine truths is in the centre, where the trees of life are; and he is in the actual enjoyment of its delicacies and delights: but the man who is not in truths from doctrine, but from the sense of the letter only, is in the border, and sees only things of the forest. But he who is in the doctrine of a false religion, and has confirmed its falsity in himself, is not even in the forest, but is beyond it, on a sandy plain where there is no grass. That such is their state after death will be shown in its place.

97. Moreover, it is to be known that the sense of the letter of the Word is a guard for the genuine truths which are concealed within; and it is a guard in this respect, that this sense may be turned hither and thither, and explained according to one's apprehension, and yet without hurt or violence to its internal. For that the sense of the letter is understood in one way by one person and in a different way by another person, does no harm; but it does harm for the Divine truths which lie hidden within to be perverted; violence is done to the Word by this. The sense of the letter guards against this, and it does so with those who are in falsities from a religion, and do not confirm the falsities; for they do the Word no violence. This guard is signified by *cherubs*, and is also described by them in the Word. It is signified by the cherubs which were placed at the entrance of the garden of Eden after Adam and his wife were cast out; of which we read as follows: *When Jehovah God had driven out the man, He made cherubim to dwell at the east of the garden of Eden, and the flame of a sword turning itself hither and thither, to keep the way of the tree of life* (Gen. iii. 23, 24). By the *cherubs* is signified a guard; by the *way of the tree of life* is signified entrance to the Lord, which men have through the Word; by the *flame of a sword turning itself hither and thither* is

signified the Divine truth in ultimates, like the Word in the sense of the letter, which can be so turned. Similar is the meaning of the *cherubs of gold placed upon the two ends of the mercy-seat which was upon the ark in the tabernacle* (Ex. xxv. 18–21). Because this was signified by the cherubs, *the Lord spake with Moses between them* (Ex. xxv. 22; xxxvii. 9; Num. vii. 89). The Lord does not speak with man except in fulness; and the Word in the sense of the letter is Divine truth in fulness, as may be seen above (n. 37–49): so, therefore, the Lord spake with Moses, *between the cherubs*. Nor was anything else signified by *the cherubs upon the curtains of the tabernacle, and upon the veil* (Ex. xxvi. 1, 31); for the *curtains* and *veils* of the tabernacle represented the ultimates of heaven and the church, and thus also of the Word, as may be seen above (n. 46). Nor was anything else signified by the *cherubs in the midst of the temple at Jerusalem* (1 Kings vi. 23–28), and by the *cherubs carved on the walls and the doors of the temple* (1 Kings vi. 29, 32, 35). The same was signified by *the cherubs in the new temple* (Ez. xli. 18–20), which also may be seen above (n. 47). Since by *cherubs* was signified a guard, that the Lord, heaven, and Divine truth such as it is interiorly in the Word, may not be approached immediately, but mediately through ultimates, therefore it is said concerning the King of Tyre, *Thou sealest up the sum, full of wisdom, and perfect in beauty; thou hast been in the garden of Eden; every precious stone was thy covering. Thou, O cherub, art the outspreading of him that covereth; I have destroyed thee, O covering cherub, in the midst of the stones of fire* (Ez. xxviii. 12–14, 16). By *Tyre* is signified the church as to the cognitions of truth and good; and hence by the *king of Tyre*, the Word, in which and from which those cognitions are. That the Word in its ultimate, which is the sense of the letter, is here signified by the *king of Tyre*, and a guard by *cherub*, is manifest; for it is said, *Thou sealest up the sum, every precious stone was thy covering;*

thou, O cherub, art the outspreading of him that covereth; as also, *O covering cherub.* That by the *precious stones*, which are also mentioned here, are meant the truths of the sense of the letter of the Word, may be seen above (n. 45). Since by *cherubs* is signified the ultimate of Divine truth, as a guard, it is therefore said in David, *Jehovah bowed the heavens, and came down, and rode upon a cherub* (Ps. xviii. 9, 10). *Shepherd of Israel, Who sittest upon the cherubim, shine forth* (lxxx. 1). *Jehovah sitteth upon the cherubim* (xcix. 1). To *ride upon cherubs* and to *sit upon them*, means upon the ultimate sense of the Word. The Divine truth in the Word, and its quality, are described by the *cherubs*, in Ezekiel i., ix., and x.; and as none can know what is signified by the particulars in their description but one to whom the spiritual sense has been opened, it has for that reason been disclosed to me what is signified, in brief, by all the things which are related concerning the cherubs in the first chapter in Ezekiel, which are these: The external Divine sphere of the Word is described (vers. 4); it is represented as a man (vers. 5); conjoined with spiritual and celestial things (vers. 6); the natural of the Word, its quality (vers. 7); the spiritual and the celestial of the Word conjoined with its natural, their quality (vers. 8, 9); the Divine Love of the celestial, the spiritual, and the natural good and truth therein, severally and together (vers. 10, 11); they regard one end (vers. 12); the sphere of the Word from the Lord's Divine Good and Divine Truth, from which the Word is living (vers. 13, 14); the doctrine of good and truth in the Word and from the Word (vers. 15–21); the Divine of the Lord above the Word and in it (vers. 22, 23); and from it (vers. 24, 25); the Lord is above the heavens (vers. 26); Divine Love and Divine Wisdom are His (vers. 27, 28). These summaries have also been collated with the Word in heaven, and are in conformity with it.

XI.

THE LORD CAME INTO THE WORLD TO FULFIL ALL THINGS OF THE WORD, AND THEREBY TO BECOME THE DIVINE TRUTH OR THE WORD IN ULTIMATES ALSO.

98. THAT the Lord came into the world to fulfil all things of the Word may be seen in the "Doctrine concerning the Lord" (n. 8–11). That He thereby became the Divine Truth or the Word in ultimates also, is meant by these words in John: *The Word became flesh, and dwelt among us, and we saw His glory, the glory as of the Only Begotten of the Father, full of grace and truth* (i. 14). To *become flesh* is to become the Word in ultimates. What the Lord was, as the Word in ultimates, He showed to the disciples when He was transfigured (Matt. xvii. 2, and the verses following; Mark ix. 2, and the following; Luke ix. 28, and the following): and it is there said that Moses and Elias were seen in glory. By *Moses and Elias* is meant the Word, as may be seen above (n. 48). The Lord as the Word in ultimates is also described by John in the Apocalypse (i. 13–16); where all things of the description of Him signify the ultimates of Divine truth or of the Word. The Lord had indeed been the Word or the Divine truth before, but in first [principles]; for it is said, *In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God* (John i. 1, 2); but when the Word became Flesh, then the Lord became the Word in ultimates also. It is from this that He is called *the First and the Last* (Apoc. i. 8, 11, 17; ii. 8; xxi. 6; xxii. 13).

99. By the Lord's becoming the Word in ultimates also, the state of the church was wholly changed. All the churches which there were before His Coming were representative churches, which were not able to see Divine truth except in shadow; but after the Coming of the Lord into the world, a church was instituted by Him which saw Divine truth in light. The difference is as between evening and morning; and the state of the church before His Coming is also called the *evening*, and the state of the church after His Coming is called the *morning*. Before His Coming into the world, the Lord was indeed present with the men of the church, but mediately through heaven; since His Coming into the world He is present with the men of the church immediately; for in the world He put on the Divine Natural also, and He is present with men in this. The Lord's glorification is the glorification of His Human, which He took on in the world; and the Lord's Human, glorified, is the Divine Natural.

100. Few understand how the Lord is the Word; for they think that the Lord can enlighten and teach men by the Word, and yet cannot from this be called the Word. But let them know that every man is his own [*suus*] love, and thus his own good and his own truth. A man is not man from anything else; and nothing else in him is the man. Whereas a man is his own good and his own truth, angels and spirits also are men; for every good and truth that proceeds from the Lord is, in its own form, man. But the Lord is the Divine Good itself and the Divine Truth itself, and thus is THE MAN, from Whom every man is a man. That every Divine good and Divine truth is in its own form man, may be seen in the work on "Heaven and Hell" (n. 460), and will be seen more clearly in treatises which are to follow, that will be concerning "Angelic Wisdom."*

* See the Author's Preface to the "Doctrine concerning the Lord."

XII.

BEFORE THE WORD WHICH IS IN THE WORLD AT THIS DAY, THERE WAS A WORD WHICH IS LOST.

101. THAT worship by sacrifices was known, and that men prophesied from the mouth of Jehovah, before the Word was given to the nation of Israel through Moses and the prophets, may be evident from what is related in the books of Moses. *That worship by sacrifices was known*, is evident from this: It was commanded that the sons of Israel should overthrow the altars of the nations, break in pieces their images, and cut down their groves (Ex. xxxiv. 13; Deut. vii. 5; xii. 3). Israel in Shittim began to commit whoredom with the daughters of Moab; and they called the people to the sacrifices of their gods, and the people did eat, and bowed themselves down to their gods, and especially joined themselves to Baalpeor; and the anger of Jehovah was kindled against Israel on that account (Num. xxv. 1–3). Balaam, who was from Syria, caused altars to be built, and sacrificed oxen and sheep (xxii. 40; xxiii. 1, 2, 14, 29, 30). *That they also prophesied from the mouth of Jehovah*, is evident from the prophecies of Balaam (Num. xxiii. 7–10, 18–24; xxiv. 3–9, 16–24). He also prophesied concerning the Lord, that *a Star should rise out of Jacob and a Sceptre out of Israel* (xxiv. 17). And he prophesied from the mouth of Jehovah (xxii. 13, 18; xxiii. 3, 5, 8, 16, 26; xxiv. 1, 13). From which it is manifest that there was among the nations Divine worship similar to the worship instituted by Moses with the nation of Israel. That it was also before the time of Abraham,

is shown in some degree from the words in Moses, Deut. xxxii. 7, 8; but more manifestly from what is said of Melchizedek king of Salem, that he brought out bread and wine and blessed Abram, and that Abram gave him tithes of all (Gen. xiv. 18–20); and that Melchizedek represented the Lord, for he is called *priest of the Most High God* (Gen. xiv. 18); and it is said in David concerning the Lord, *Thou art a priest for ever, after the order of Melchizedek* (Ps. cx. 4). Hence it was that Melchizedek brought out bread and wine, as holy things of the church, even as they are the holy things in the sacrament of the Supper; and that Melchizedek was able to bless Abram, and that Abram gave him tithes of all.

102. I have been told by the angels of heaven that there was a Word among the ancients written by correspondences and these alone, and that it was lost; but they said that that Word was still preserved among them, and was in use in that heaven, with the ancients who had that Word when they were in the world. The ancients with whom that Word is still in use in heaven were in part from the Land of Canaan and from the kingdoms on its borders; as from Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, and from Zidon, Tyre, and Nineveh; the inhabitants of all these kingdoms were in representative worship and hence in the knowledge of correspondences. The wisdom of that time was from that knowledge, and by means of it they had interior perception, and communication with the heavens. Those who had an interior acquaintance with the correspondences of that Word, were called wise and intelligent; and later, diviners and magi. But because that Word was full of correspondences that were significative of celestial and spiritual things in a remote manner, and hence began to be falsified by many, therefore in the Lord's Divine Providence it disappeared in process of time, and at length was lost; and another Word was given, written by correspondences less remote, and this

through the prophets among the children of Israel. But in this Word there were retained many names of places which were in the Land of Canaan, and in the parts of Asia round about; and in this Word their signification is like that which they had in the ancient Word. For this reason Abram was commanded to go into that land; and his posterity from Jacob were introduced into it.

103. That there was a Word among the ancients, is evident from Moses, by whom it is mentioned, and who took something from it (Num. xxi. 14, 15, 27–30); also that the historical parts of that Word were called the *Wars of Jehovah*, and its prophetic parts the *Enunciations*. From the historical parts of that Word the following passage was taken by Moses: *Wherefore it is said in the* BOOK OF THE WARS OF JEHOVAH, *At Vaheb in Suphah, and by the water-courses of Arnon, and by the ravines of the water-courses which go down to the dwelling-places of Ar, and touch on the border of Moab* (Num. xxi. 14, 15). By the *wars of Jehovah*, in that Word as in ours, were meant and described the combats of the Lord with the hells, and His victories over them, when He should come into the world. The same combats are also meant and described in many places in the historical portions of our Word; as by the wars of Joshua with the nations of the Land of Canaan, and by the wars of the judges and of the kings of Israel. From the prophetical parts of that Word, these passages were taken: *Wherefore the* ENUNCIATORS *say, Come into Heshbon; let the city of Sihon be built and strengthened; for there is a fire gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab; thou hast perished, O people of Chemosh; he hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorite. With weapons have we destroyed them. Heshbon hath perished even unto Dibon, and we have laid them waste even to Naphah, which reacheth unto Medeba* (Num. xxi. 27–30).

Translators say, "Composers of Proverbs" ["they that speak in proverbs"], but the rendering ought to be *Enunciators*, or Prophetical Enunciations, as may be evident from the signification of the Word *m'shalim* in the Hebrew tongue, which means not merely proverbs, but also prophetic enunciations, as in Num. xxiii. 7, 18; xxiv. 3, 15, where it is said that Balaam uttered *his enunciation*, which was prophetical and also concerning the Lord. His enunciation is called *mashal*, in the singular. It may be added, that the things taken therefrom by Moses are not proverbs but prophecies. That that Word was likewise Divinely inspired, is manifest from Jeremiah, where almost the same words occur: *A fire hath come forth out of Heshbon, and a flame from the midst of Sihon, which hath devoured the corner of Moab, and the crown of the head of the sons of tumult. Woe be unto thee, O Moab; the people of Chemosh have perished; for thy sons are taken captives, and thy daughters captives* (xlviii. 45, 46). Besides these, a prophetic book of the ancient Word, called the *Book of Jasher*, or the *Book of the Upright*, is mentioned by David and by Joshua. By David: *David lamented over Saul and over Jonathan, and made the inscription, To teach the sons of Judah the bow; behold it is written in the* BOOK OF JASHER (2 Sam. i. 17, 18). And by Joshua: *Joshua said, Sun, rest not in Gibeon, and Moon in the valley of Ajalon; is not this written in the* BOOK OF JASHER? (Josh. x. 12.) Moreover, it has been told me that the first seven chapters of Genesis are in that ancient Word, and that not even a little word is wanting.

XIII.

BY MEANS OF THE WORD THOSE ALSO HAVE LIGHT WHO ARE OUT OF THE CHURCH AND HAVE NOT THE WORD.

104. CONJUNCTION with heaven cannot be given unless there is somewhere on earth a church where the Word is, and the Lord is known by it; because the Lord is the God of heaven and earth, and without the Lord there is no salvation. It is enough that there be a church, where the Word is, although it consist of comparatively few; still by the Word the Lord is present in the whole world, for by it heaven is conjoined with the human race. That there is conjunction by means of the Word, may be seen above (n. 62–69).

105. But it shall be told how the presence and conjunction of the Lord and of heaven are given in all lands by means of the Word. The whole heaven, before the Lord is as one man; and so also is the church. That they also actually appear as a man, may be seen in the work on "Heaven and Hell" (n. 59–86). In that man, the church where the Word is read and the Lord is known by it, is as the *heart* and as the *lungs;* the celestial kingdom as the heart, and the spiritual kingdom as the lungs. As all the other members and viscera subsist and live from these two fountains of life in the human body, so also it is from the conjunction of the Lord and heaven with the church by means of the Word that all those subsist and live, in all the earth, who have a religion, worship one God, and live a good life; and who are thus in that man, belonging to the members and viscera that are outside of the thorax

which contains the heart and lungs. For the Word in the church, although it is with comparatively few, is life from the Lord through heaven to all the rest, just as the life of the members and viscera of the whole body is from the heart and lungs; there is also similar communication. This also is the reason why the Christians among whom the Word is read constitute the breast of that man. They are also in the midst of all, and around them are the Papists; around these are the Mohammedans who acknowledge the Lord as the greatest Prophet and as the Son of God; after these are the Africans; and the nations and peoples of Asia and the Indies make the outermost circumference. Concerning this arrangement, something may be seen in the little work on the "Last Judgment" (n. 48). All who are in that man also look towards the middle region where the Christians are.

106. The greatest light is in the middle, where the Christians who have the Word are; for the light in the heavens is the Divine Truth proceeding from the Lord as the Sun there. And because the Word is the Divine Truth, the light is greatest where those are who have the Word. From this as a centre the light extends itself around, into all circumferences, even to the outermost; and hence there is an enlightenment of nations and peoples out of the church, through the Word. That the light in the heavens is the Divine Truth that proceeds from the Lord, and that that light gives intelligence not only to the angels but to men also, may be seen in the work on "Heaven and Hell" (n. 126–140).

107. That such is the case universally in heaven, may be concluded from what is like it in any one society there; for every society of heaven is a heaven in a smaller form, and is as a man also; that this is so, may be seen in the work on "Heaven and Hell" (n. 41–87). In every society of heaven, they who are in the middle in like manner answer to heart and lungs; and the greatest light is with

them. The light itself, and from this the perception of truth, extends itself from this centre toward the circumferences, in every direction; and thus it extends to all who are in the society, and makes their spiritual life. It was shown me that when those were taken away who were in the middle and who constituted the province of heart and lungs, and with whom was the greatest light, they who were round about were in shade, and then in perception of truth so little as scarcely to be any; but as soon as the others returned, the light was seen, and they had perception of truth as before.

108. The same may also be illustrated by the following experience. There were African spirits with me, from Abyssinia. Their ears were once opened to hear the singing in some temple in the world, from a Psalm of David; by which they were affected with such enjoyment that they, too, sang with those whom they heard. But soon the ears were closed, so that they no longer heard anything from them. But they were then affected with enjoyment still greater, because it was spiritual; and they were at the same time filled with intelligence, because that Psalm treated of the Lord and of redemption. The cause of the increasing enjoyment was, that communication was given them with the society in heaven which was in conjunction with those who were singing that Psalm in the world. From this experience and much beside, it was made manifest that by the Word communication is given with the universal heaven. For this reason, by the Divine Providence of the Lord there is a universal commerce of the kingdoms of Europe (and chiefly of those where the Word is read) with the nations out of the church.

109. Comparison may be made with the heat and light from the sun of the world, which give vegetation to trees and shrubs, even to those which are out of its direct rays and in the shade, provided the sun has risen and shown itself in the world. So with the light and heat of heaven,

from the Lord as the Sun there; which light is Divine truth, from which is all the intelligence and wisdom of angels and of men. It is therefore said concerning the Word, *that it was with God and was God; that it enlighteneth every man that cometh into the world* (John i. 1, 9); *and that the light also shineth in darkness* (verse 5).

110. From this it may be evident that the Word which is in the church of the Reformed enlightens all nations and peoples, by spiritual communication; also that it is provided by the Lord that there should always be on the earth a church where the Word is read, and by it the Lord is known. Wherefore, when the Word was almost rejected by the Papists, from the Lord's Divine Providence the Reformation took place, whereby the Word was again received; and also that the Word is held holy by a noble nation among the Papists.

111. Since without the Word there is no recognition of the Lord and thus no salvation, therefore when the Word was wholly falsified and adulterated with the Jewish nation, and hence was as it were made naught, then it pleased the Lord to descend from heaven, and to come into the world, and to fulfil the Word, and thereby to restore and re-establish it, and again to give light to those who dwell on the earth; according to the words of the Lord, *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up* (Matt. iv. 16; Isa. ix. 2).

112. Since it was foretold that at the end of this church also, darkness would arise, owing to the want of knowledge and acknowledgment of the Lord as the God of heaven and earth, and owing to the separation of faith from charity, lest the genuine understanding of the Word should thereby perish, therefore it has pleased the Lord now to reveal the spiritual sense of the Word, and to make manifest that the Word in that sense, and from it in the natural sense, treats of the Lord and of the church, and indeed of

them alone; and many other things, also, by means of which the light of truth from the Word, almost extinguished, may be restored. That at the end of this church the light of truth would be almost extinguished, is foretold in many places in the Apocalypse, and it is also meant by these words of the Lord: *Immediately after the affliction of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of Man coming in the clouds of heaven, with glory and power* (Matt. xxiv. 29, 30). By *sun* here is meant the Lord as to Love; by *moon*, the Lord as to Faith; by *stars*, the Lord as to cognitions of good and truth; by the *Son of Man*, the Lord as to the Word; by *cloud*, the sense of the letter of the Word; by *glory*, the spiritual sense of the Word and its transparence in the sense of the letter.

113. It has been given me to know by much experience that man has communication with heaven by the Word. While I read the Word through from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, it was given me to perceive clearly that every verse communicated with some society of heaven, and thus the whole Word with the universal heaven.

XIV.

IF THERE WERE NOT A WORD, NO ONE WOULD HAVE A KNOWLEDGE OF GOD, OF HEAVEN AND HELL, OF THE LIFE AFTER DEATH, AND STILL LESS OF THE LORD.

114. THIS follows as a general conclusion from all that has thus far been said and shown: as, that the Word is the Divine Truth itself (n. 1–4); the Word is the medium of conjunction with the angels of heaven (n. 62–69); there is everywhere in the Word the marriage of the Lord and the church, and hence the marriage of good and truth (n. 80–89); the church is such in quality as its understanding of the Word is (n. 76–79); the Word is also in the heavens, and from it the angels have their wisdom (n. 70–75); the nations and peoples out of the church, also, have spiritual light by means of the Word (n. 104–113); and much more besides. From which it may be concluded that without the Word no one would have spiritual intelligence, which is, to have a knowledge of God, of heaven and hell, and of the life after death; and would know nothing at all of the Lord, of faith in Him and love to Him; and thus nothing concerning redemption, by which nevertheless is salvation. The Lord also says to His disciples, *Without Me ye can do nothing* (John xv. 5); and John said, *A man can receive nothing, except it be given him from heaven* (John iii. 27).

115. But because they have also confirmed themselves in their opinion who insist that without the Word man would be able to know of the existence of God, and also of heaven and hell, and to have some knowledge concern-

ing the other things taught by the Word, — and because they thus invalidate the authority and holiness of the Word, if not with the mouth, yet in the heart, — it therefore is not proper to argue with them from the Word, but from rational light [*lumen*]; for they do not believe in the Word, but in themselves. From the light [*lumen*] of reason then make inquiry, and you will find that there are two faculties of life in man, which are called the *understanding* and the *will*, and that the understanding is subject to the will, and not the will to the understanding; for the understanding merely teaches and shows the way. Inquire further, and you will find that the will of man is his *proprium* [or his very nature], and that this regarded in itself is merely evil, and that thence there is falsity in the understanding. When you have found out these things, you will see that a man of himself does not wish to understand anything but what is from the proprium of his will; also that it is not possible for him to do so, unless there be some other source from which he may know it. A man from the proprium of his will does not wish to understand anything but what is of himself and the world; whatever is above, is in thick darkness to him. Thus when he sees the sun, moon, and stars, if by chance he should then think of their origin, could he think otherwise than that they exist of themselves? Could he raise his thoughts higher than many learned men in the world, who still acknowledge Nature although they know from the Word that God created all things? What then would the same persons have thought if they had known nothing from the Word? Do you believe that the wise men of old, as Aristotle, Cicero, Seneca, and others, who wrote about God and about the immortality of the soul, took it first from their own understanding? No; but from others, who had it by tradition from those who first knew it from the [ancient]* Word.

* The word within brackets has been supplied from the "True Christian Religion" (n. 273).

Neither do writers on natural theology derive any such thing from themselves; but they merely confirm by rational arguments those things which they know from the church in which the Word is; and there may be some among them who confirm, and yet do not believe them.

116. It has been granted me to see people who were born in islands, and who were rational as to civil matters, but who knew nothing at all concerning God. In the spiritual world these appear like apes, and their life is very similar to theirs. But as they were born men, and hence with capacity to receive spiritual life, they are instructed by the angels; and they are made alive by means of cognitions concerning the Lord as Man. What man is of himself, appears manifestly from those who are in hell, among whom are also some leaders in the church and learned men who are not willing even to hear of God, and therefore cannot speak His name; I have seen such, and conversed with them. And I have also conversed with those who went into a blaze of anger and wrath when they heard any one speak of God. Consider, therefore, what a man would be who had heard nothing about God, when such is the character of some who have talked about God, written about God, and preached about God. They are such from the will, which is evil; and this, as said before, leads the understanding, and takes away the truth which is in it from the Word. If man had been able of himself to know that there is a God and that there is a life after death, why has he not known that a man is a man after death? Why does he believe that his soul or spirit is as the wind or the ether, and that it does not see with eyes, nor hear with ears, nor speak with a mouth, until it is joined and united with its dead body and its skeleton? Suppose then a doctrine in regard to worship put forth solely from rational light [*lumen*], would it not be that oneself should be worshipped? as was done for ages, and is done at this day also by those who know from the Word that God alone is to be worshipped. There can be

no other worship from what is proper to man; not even the worship of the sun and moon.

117. That there has been some religion from the most ancient times, and that the inhabitants of the world everywhere have known about God, and something about a life after death, has not been from themselves, and from their own penetration, but from the ancient Word, spoken of above (n. 101–103); and at a later period, from the Israelitish Word. From these two Words, religious systems emanated into the Indies and their islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece; and thence into Italy. But because the Word could not be written otherwise than by representatives, which are such things in the world as correspond to heavenly things and hence signify them, therefore the religions of many gentile nations were turned into idolatries, and in Greece into fable; and the Divine attributes and properties into as many gods, over whom they set one supreme, whom they called *Jove*, [perhaps]* from *Jehovah*. It is known that they had a knowledge of paradise, of the flood, of the sacred fire, and of the four ages, from the first or golden age to the last or iron age, as in Daniel (ii. 31–35). It is also known that the Mohammedan religious system, which succeeded and destroyed the former systems of many nations, was taken from the Word of both Testaments.

118. Lastly I will tell what they become after death who ascribe all things to their own intelligence, and little or nothing to the Word. First they become as if drunk, then like fools, and at last they become stupid and sit in darkness. Let them therefore beware of such madness.

* The word within brackets is from the "True Christian Religion" (n. 275).

THE END.

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DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING LIFE

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DOCTRINE OF LIFE

FOR

THE NEW JERUSALEM.

I.

ALL RELIGION IS OF LIFE; AND A LIFE OF RELIGION IS, DOING GOOD.

1. EVERY man with any religion knows and acknowledges that one who lives a good life is saved, and that one who lives wickedly is condemned: for he knows and acknowledges that one who lives well thinks well, not only concerning God but concerning the neighbor also, while he who lives wickedly does not. A man's life is his love; and what a man loves, he not only does willingly, but also willingly thinks. It is therefore said that the life is *to do* good, for the reason that doing good acts as one with thinking good; for these are not of a man's life if they do not act as one in him. But these things are to be demonstrated in what is to follow.

2. Every one who reads the Word sees that religion is of life, and that a life [of religion] is doing good; and he acknowledges this while reading. In the Word it is written as follows: — *Whosoever shall break the least of these commandments and shall teach men so, he shall be called least in the kingdom of the heavens; but whosoever shall* DO *and* TEACH *them, the same shall be called great in the kingdom of*

the heavens. For I say unto you, that except your RIGHTEOUSNESS *shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens* (Matt. v. 19, 20). *Every tree that* BEARETH NOT GOOD FRUIT *is hewn down, and cast into the fire; wherefore by their* FRUITS *ye shall know them* (Matt. vii. 19, 20). *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that* DOETH THE WILL *of My Father Who is in the heavens* (Matt. vii. 21). *Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name done many wonderful works? But then I will confess to them, I never knew you; depart from Me,* YE THAT WORK INIQUITY (Matt. vii. 22, 23). *Every one that heareth My words and* DOETH THEM, *I will liken him unto a prudent man who built his house upon a rock; but every one that heareth My words and* DOETH THEM NOT, *shall be likened unto a foolish man who built his house upon the sand* (Matt. vii. 24, 26). *Jesus said, A sower went forth to sow: some seed fell on the hard way, some fell upon stony places, some fell among thorns, and some on good ground. That which was sown on good ground is he who heareth the Word and attendeth to it; who thence* BEARETH FRUIT AND BRINGETH FORTH, *some a hundredfold, some sixty, and some thirty. When Jesus had said these things He cried saying, He that hath ears to hear let him hear* (Matt. xiii. 3–9, 23; Luke viii. 5–8). *The Son of Man shall come in the glory of His Father; and then shall He render to every man* ACCORDING TO HIS DEEDS (Matt. xvi. 27). *The kingdom of God shall be taken from you, and given to a nation* BRINGING FORTH THE FRUITS THEREOF (Matt. xxi. 43). *When the Son of Man shall come in His glory, then shall He sit upon the throne of His glory; and He shall say to the sheep on the right hand, Come, ye blessed, and possess as an inheritance the kingdom prepared for you from the foundation of the world;* FOR I WAS HUNGRY AND YE GAVE ME MEAT; I WAS THIRSTY, AND YE GAVE ME DRINK; I WAS A STRANGER, AND YE TOOK ME

IN; I WAS NAKED, AND YE CLOTHED ME; I WAS SICK, AND YE VISITED ME; I WAS IN PRISON, AND YE CAME UNTO ME. *Then shall the righteous answer, When saw we Thee so? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.* And the King shall speak in like manner to the goats on the left, and because they have not done such things, He shall say, *Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels* (Matt. xxv. 31–41). BRING FORTH FRUITS WORTHY OF REPENTANCE; *and even now the axe is laid to the root of the trees; every tree, therefore,* WHICH BRINGETH NOT FORTH GOOD FRUIT, *is hewn down and cast into the fire* (Luke iii. 8, 9). Jesus said, *Why call ye Me, Lord, Lord,* AND DO NOT THE THINGS WHICH I SAY? *Every one that cometh to Me, and heareth My sayings, and doeth them, is like unto a man building a house, who laid the foundation upon a rock; but he that heareth and* DOETH NOT, *is like unto a man building a house on the ground without a foundation* (Luke vi. 46–49). Jesus said, *My mother and My brethren are these, who hear the Word of God* AND DO IT (Luke viii. 21). *Then shall ye begin to stand and knock at the door, saying, Lord, open unto us; but He answering shall say unto you, I know you not whence ye are;* DEPART FROM ME, ALL YE WORKERS OF INIQUITY (Luke xiii. 25, 27). *This is the judgment, that light is come into the world, but men loved darkness rather than light, because* THEIR DEEDS WERE EVIL; *every one that doeth evil hateth the light* [*neither cometh to the light*], *lest* HIS DEEDS *should be reproved. But he who doeth truth cometh to the light, that his* DEEDS *may be made manifest, because* THEY ARE DONE IN GOD (John iii. 19–21). *And* THEY THAT HAVE DONE GOOD *shall come forth into a resurrection of* [*life, and* THEY THAT HAVE DONE EVIL *into a resurrection of*] *judgment* (John v. 29). *We know that God heareth not sinners, but if any one worship God* AND DO HIS WILL, *him He heareth* (John ix. 31). *If ye know*

these things, BLESSED ARE YE IF YE DO THEM (John xiii. 17). *He that hath My precepts and* DOETH THEM, *he it is that loveth Me; and I will love him, and will manifest Myself to him; and I will come to him, and make My abode with him. He that loveth Me not*, KEEPETH NOT MY WORDS (John xiv. 21, 23, 24). Jesus said, *I am the true Vine, and My Father is the Vinedresser; every branch in Me that* BEARETH NOT FRUIT, *He taketh away; but every branch* THAT BEARETH FRUIT, *He will prune it* THAT IT MAY BRING FORTH MORE FRUIT (John xv. 1, 2). *Herein is My Father glorified*, THAT YE BEAR MUCH FRUIT, *and ye shall be made My disciples* (John xv. 8). *Ye are My friends* IF YE DO WHATSOEVER I COMMAND YOU. *I have chosen you*, THAT YE SHOULD BRING FORTH FRUIT, *and that* YOUR FRUIT SHOULD REMAIN (John xv. 14, 16). The Lord said to John, *Unto the angel of the church of Ephesus write*, I KNOW THY WORKS; *I have against thee that thou hast left thy former* CHARITY; *repent and* DO THE FORMER WORKS; *or else I will remove thy candlestick out of his place* (Apoc. ii. 1, 2, 4, 5). *To the angel of the church of Smyrna write*, I KNOW THY WORKS (Apoc. ii. 8, 9). *To the angel of the church in Pergamos write*, I KNOW THY WORKS; *repent* (Apoc. ii. 12, 13, 16). *To the angel of the church in Thyatira write*, I KNOW THY WORKS AND CHARITY, *and* THY LATTER WORKS *to be more than the first* (Apoc. ii. 18, 19). *To the angel of the church in Sardis write*, I KNOW THY WORKS, *that thou hast a name that thou livest, but art dead;* I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD; REPENT (Apoc. iii. 1–3). *To the angel of the church in Philadelphia write*, I KNOW THY WORKS (Apoc. iii. 7, 8). *To the angel of the church of the Laodiceans write*, I KNOW THY WORKS; REPENT (Apoc. iii. 14, 15, 19). *I heard a voice from heaven, saying, Write, blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors;* THEIR WORKS DO FOLLOW WITH THEM (Apoc. xiv. 13). *A book was opened, which is of the* LIFE; *and the dead were judged according to those things*

which were written in the book, EVERY ONE ACCORDING TO THEIR WORKS (Apoc. xx. 12). *Behold I come quickly, and My reward is with Me*, TO GIVE TO EVERY ONE ACCORDING TO HIS WORK (Apoc. xxii. 12). So, too, in the Old Testament: *Recompense them* ACCORDING TO THEIR WORK, AND ACCORDING TO THE DOING OF THEIR HANDS (Jer. xxv. 14). *Jehovah, Whose eyes are open upon all the ways of men*, TO GIVE TO EVERY ONE ACCORDING TO HIS WAYS, AND ACCORDING TO THE FRUIT OF HIS WORKS (Jer. xxxii. 19). *I will visit him* ACCORDING TO HIS WAYS, *and recompense to him* HIS WORKS (Hosea iv. 9). *Jehovah hath dealt with us* ACCORDING TO OUR WAYS, ACCORDING TO OUR WORKS (Zech. i. 6). And in many places it is said that the statutes, commandments and laws were to be kept; as in the following: *Ye shall observe My statutes, and My judgments*, WHICH IF A MAN DO HE SHALL LIVE BY THEM (Levit. xviii. 5). *Ye shall observe all My statutes and My judgments*, THAT YE MAY DO THEM (Levit. xix. 37; xx. 8; xxii. 31). Blessings are pronounced, if they *do the commandments*, and curses if they *do them not* (Levit. xxvi. 4–46). The children of Israel were commanded to make to themselves a fringe on the borders of their garments, that they might remember all the precepts of Jehovah *to do them* (Num. xv. 38, 39; Deut. xxii. 12). So in a thousand other places. That works are what make the man of the church, and that he is saved according to them, the Lord also teaches in the parables; very many of which imply that they who do good are accepted, and they who do evil are rejected: as in the parable of the husbandman in the vineyard (Matt. xxi. 33–44); of the fig-tree which did not yield fruit (Luke xiii. 6–9); of the talents and the pounds with which they were to trade (Matt. xxv. 14–31; Luke xix. 13–25); of the Samaritan who bound up the wounds of him that was wounded by the robbers (Luke x. 30–37); of the rich man and Lazarus (Luke xvi. 19–31); and of the ten virgins (Matt. xxv. 1–12).

3. That every one with any religion knows and acknowledges that he who lives a good life is saved, and that he who lives wickedly is condemned, is from the conjunction of heaven with the man who knows from the Word that there is a God, that there is a heaven and a hell, and that there is a life after death; thence comes this general perception. Wherefore in the doctrine of the Athanasian Creed respecting the Trinity, which is universally accepted throughout the Christian world, what is said in the conclusion of it is accepted also; namely: "Jesus Christ, Who suffered for our salvation, ascended into heaven, and sitteth at the right hand of the Father Almighty, whence He will come to judge the quick and the dead; *and then they that have done good will enter into life eternal, and they that have done evil into everlasting fire.*"

4. Yet there are many in the Christian churches who teach that faith alone saves, and not any good of life, or good work; they add, also, that evil of life or evil work does not condemn those justified by faith alone, because they are in God and in grace. But it is remarkable that though they teach such doctrines, they still acknowledge (in consequence of a general perception from heaven) that they who live well are saved, and they who live wickedly are condemned. That they still acknowledge this, is manifest from the Exhortation which is read in the churches of England, Germany, Sweden, and Denmark, before the people who come to the Holy Supper. It is well known that in these kingdoms are they who teach this faith alone. The Exhortation which is read in England before the people who come to the Sacrament of the Supper, is this: —

5. "The way and means to be received as worthy partakers of that Holy Table, is, first, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty

God, with full purpose of amendment of life; and if ye shall perceive your offences to be such as are not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table; lest after the taking of that Holy Sacrament the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction, both of body and soul."

6. [This sixth paragraph, in the original, is merely a translation of the above exhortation into Latin. It is therefore omitted.]

7. It was granted me to ask some of the clergy of England who professed and preached faith alone (this was done in the spiritual world), whether, while they were reading in the churches this exhortation in which faith is not mentioned, they believed it to be true, — that if any do evil and do not repent, the devil will enter into them as he entered into Judas, and destroy both body and soul. They replied, that in the state in which they were while reading the exhortation, they knew and thought nothing else than that these things were religion itself; but that while composing and elaborating their sermons or discourses they thought differently, because they then thought of faith as being the only means of salvation, and of the good of life as a moral accessory to it, for the public good. But still it was proved to their conviction that they also had the

common perception that he who lives well is saved and he who lives wickedly is condemned; and that they have this perception when they are not in their *proprium*.

8. The reason why all religion belongs to the life, is, that every one after death is his own life; for the life remains the same as it was in the world, and is not changed; for an evil life cannot be converted into a good life, nor a good life into an evil life, because they are opposite, and conversion into an opposite is extinction. And because they are opposite, a good life is therefore called life, and an evil life is called death. Hence it is that religion belongs to the life, and that the life is to do good. That a man after death is such as his life was in the world, may be seen in the work on "Heaven and Hell" (n. 470–484).

II.

NO ONE CAN DO GOOD WHICH IS GOOD, FROM HIMSELF.

9. THE reason why, to this day, scarcely any one knows whether the good that he does is from himself or from God, is that the church has separated faith from charity; and good is of charity. A man gives to the poor; relieves the needy; endows churches and hospitals; cares for the church, for his country, and his fellow-citizens; regularly attends public worship, and then listens and prays devoutly; reads the Word and pious books; and thinks about salvation; and yet knows not whether he does these things from himself or from God. He can do these things from God, and he can do the same things from himself. If he does them from God they are good; if from himself, they are not good. Indeed there are good works like these from self, which are eminently evil, — as are hypocritical good works, which are deceptive and fraudulent.

10. Good works from God, and from self, can be compared with gold. Gold which is gold from the inmost, called fine gold, is good gold; gold alloyed with silver is also good, but it is good according to the alloy; and less good is gold alloyed with copper. But a gold made by art, and only resembling gold in color, is not good; for the substance of gold is not in it. There is also what is gilded; as gilded silver, copper, iron, tin, lead, also gilded wood and gilded stone: these on the surface can appear as gold; but as they are not gold, they are valued either according to the workmanship, or according to the value of the gilded material, or according to the worth of the gold

that can be scraped off. These differ in excellence from real gold as a garment differs from the man. Rotten wood, also, and dross, and even filth can be overlaid with gold: this is gold which may be compared with pharisaical good.

11. Man from science has learned to know whether a gold is gold in substance, whether it is alloyed and counterfeit, and whether it is overlaid; but he has not from science learned to know whether the good which he does is in itself good. Only this he well knows, that good from God is good, and that good from man is not good. And since it concerns salvation to know whether the good that he does is from God, or is not from God, therefore this is to be revealed. But before it is revealed, something will be said concerning the kinds of good.

12. There is civil good, there is moral good, and spiritual good. Civil good is what a man does from the civil law; by this good and according to it a man is a citizen in the natural world. Moral good is what a man does from the law of reason; by this good and according to it he is a man. Spiritual good is that which a man does from spiritual law; by this good and according to it a man is a citizen in the spiritual world. These kinds of good follow in this order: spiritual good is the highest, moral good is intermediate, and civil good is the ultimate.

13. The man in whom there is spiritual good is a moral man, and also a civil man; whereas the man in whom there is not spiritual good appears as if he were a moral and civil man, but still he is not. The reason why the man in whom there is spiritual good is a moral and civil man, is, that spiritual good has within itself the essence of good, and moral and civil good have this essence from spiritual good. The essence of good can be from no other source than from Him Who is Good Itself. Send forth the thought to every quarter, apply it intently, and inquire whence good is good, and you will see that it is from its *esse* [that is, its to be, — its inmost being]; and that that is good which has

in itself the *esse* of good; consequently, that that is good which is from Good Itself, thus from God; and therefore that good not from God, but from man, is not good.

14. From what has been said in the "Doctrine concerning the Sacred Scripture" (n. 27, 28, 38), it can be seen that the highest, the intermediate, and the ultimate make one, like end, cause, and effect; and that because they make one, the end itself is called the primary, the cause the intermediate, and the effect the ultimate end. And for this reason it was said that the man in whom there is spiritual good is a moral man and a civil man; and that the man in whom there is not spiritual good is not a moral man nor a civil man, but only appears to be so. He appears so to himself, and to others also.

15. That a man who is not spiritual can still think and therefore speak rationally, as if he were a spiritual man, is because man's understanding can be elevated into the light of heaven, which is truth, and see by that light; but the will of the man cannot be similarly elevated into the heat of heaven, which is love, and act from that heat. It is in consequence of this that truth and love do not make one with a man unless he is spiritual; hence also it is that man can speak; this also forms the distinction between man and beast. That it is possible for a man to be reformed and to become spiritual is through this ability of the understanding to be elevated into heaven when as yet the will cannot; but then first he is reforming and is becoming spiritual while the will also is elevated. It is from this gift which the understanding possesses beyond the endowments of the will, that a man, whatever his quality, even if evil, is able to think rationally, and thence to speak rationally, as if he were spiritual; but that he is still not rational is for the reason that the understanding does not lead the will, but the will leads the understanding; the understanding simply teaches, and points out the way, as was said in the "Doctrine concerning the Sacred Scripture"

(n. 115). And so long as the will is not one with the understanding in heaven, the man is not spiritual, and therefore not rational; for when he is left to his will or to his love, he then rejects the rational things of his understanding concerning God, concerning heaven, and concerning eternal life, and takes up in their place such things as harmonize with the love of his will, and calls these rational. But these subjects will be presented in the treatises on "Angelic Wisdom."

16. In the following pages, they who do good from themselves will be called natural men, since what is moral and civil with them is natural as to its essence; but they who do good from the Lord will be called spiritual men, since what is moral and civil with them is as to essence spiritual.

17. That no one can do any good which is good, from himself, the Lord teaches in John: *A man can receive nothing, except it be given him from heaven* (iii. 27). And again: *He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (xv. 5). *He that abideth in Me and I in him, the same bringeth forth much fruit*, signifies that all good is from the Lord; *fruit* signifies good. *Without Me ye can do nothing*, signifies that no one can do good from himself. They who believe in the Lord and do good from Him, are called *sons of light* (John xii. 36; Luke xvi. 8); *sons of the bridechamber* (Mark ii. 19); *sons of the resurrection* (Luke xx. 36); *sons of God* (Luke xx. 36; John i. 12); *born of God* (John i. 13): it is also said that *they shall see God* (Matt. v. 8); that *the Lord will make His abode with them* (John xiv. 23); that *they have the faith of God* (Mark xx. 22); and that *their works are done from God* (John iii. 21). These are all summed up in the following words: *As many as received Jesus, to them gave He power to become sons of God, even to them that believe in His name; who were born, not of blood, nor of the will of the flesh, nor of the will*

of man [*vir*], *but of God* (John i. 12, 13). To *believe in the name of the Son of God*, is to believe the Word, and live according to it. *The will of the flesh* is the proprium of man's will, which in itself is evil; and *the will of man* [*vir*] is the proprium of his understanding, which in itself is falsity from evil. They *who are born* of these, are such as will and do, and think and speak, from the proprium; they *who are born of God* are those who do these things from the Lord. [And this means,] in brief, that what is from man is not good, but what is from the Lord is good.

III.

SO FAR AS A MAN SHUNS EVILS AS SINS HE DOES GOOD, NOT FROM HIMSELF, BUT FROM THE LORD.

18. WHO does not know, or cannot know, that evils so obstruct that the Lord cannot enter into man? For evil is hell, and the Lord is heaven; and hell and heaven are opposites. So far, therefore, as a man is in the one, he cannot be in the other; for one acts against the other and destroys it.

19. As long as a man is in the world he is in the midst between hell and heaven. Beneath is hell, and above is heaven; and he is then kept in freedom to turn either to hell or to heaven: if he turns to hell he turns away from heaven; but if he turns to heaven he turns away from hell. Or, what is the same, as long as a man is in the world he stands in the midst between the Lord and the devil, and is kept in freedom to turn either to the one or to the other: if he turns to the devil he turns away from the Lord; but if he turns to the Lord he turns away from the devil. Or, what is the same, as long as a man is in the world he is in the midst between evil and good, and is kept in freedom to turn either to the one or the other: if he turns to evil he turns away from good; but if he turns to good he turns away from evil.

20. It is said that a man is *kept* in freedom to turn this way or that. Every man has this freedom, not from himself, but from the Lord; it is therefore said that he is kept in it. Concerning the equilibrium between heaven and hell, also that man is in it and thence in freedom, see the work on "Heaven and Hell" (n. 589–596, and n. 597–

603). That every man is kept in freedom, and that it is taken away from no one, will be seen in its place.

21. From this it is clearly manifest, that so far as a man shuns evils he is with the Lord and in the Lord; and so far as he is in the Lord he does good, not from himself but from the Lord. Hence results this general law, that AS FAR AS ANY ONE SHUNS EVILS, SO FAR HE DOES GOODS.

22. Two things, however, are requisite: one is, that a man must shun evils because they are sins, that is, because they are infernal and diabolical, and thus against the Lord and contrary to the Divine laws; the other is, that a man must shun evils as sins, as if from himself, and yet know and believe that he does so from the Lord. But these two requisites will be treated of in the following chapters.

23. From this come these three consequences: 1. If a man wills and does good things before he shuns evils as sins, these good things are not good. 2. If a man thinks and speaks pious things, and does not shun evils as sins, these pious things are not pious. 3. If a man has knowledge and wisdom in many things, but does not shun evils as sins, still he is not wise.

24. (1.) *If a man wills and does good things before he shuns evils as sins, these good things are not good.* This is because he is not in the Lord till he so shuns them, as was said above. For example: if he gives to the poor; helps the needy; contributes to temples and hospitals; does good to the church, to his country, and his fellow-citizens; teaches the Gospel and makes converts; does justice in judgments; acts with sincerity in business, and with uprightness in his labor; and yet makes nothing of evils as sins (as of frauds, adultery, hatred, blasphemy, and the like), — he can then do no other good things than such as are evil within; for he does them from himself, and not from the Lord; and thus he himself is in them, and not the Lord; and the good things in which a man himself is, are all defiled with his evils, and they look to himself and the

world. But yet the same deeds that were recounted above are inwardly good, if a man shuns evils as sins (such as frauds, adultery, blasphemy, and the like); for he does them from the Lord, and they are said to *be wrought in God* (John iii. 19–21).

25. (2.) *If a man thinks and speaks pious things, and does not shun evils as sins, these pious things are not pious.* The reason of this is, that he is not in the Lord. If, for example, he frequents places of public worship, devoutly listens to the preaching, reads the Word and pious books, goes to the Sacrament of the Supper, pours forth prayers daily; yea, if he thinks much about God and about salvation, and yet makes nothing of the evils which are sins (such as frauds, adultery, hatred, blasphemy, and the like), he can then think and speak no other pious things than such as are not pious within, for the man himself with his evils is in them. He does not then know these evils; but nevertheless they are within the pious things that he thinks and speaks, and they lie hidden before him; for he is like a fountain whose water is impure from the spring that supplies it. His exercises of piety are mere solemnities which he observes from habit, or he places merit in them, or they are hypocritical. They ascend indeed towards heaven; but, like smoke in the air, they turn back in their course and sink down.

26. It has been given me to see and hear many after death who enumerated their good works and exercises of piety, such as were just mentioned above (n. 24, 25), and others besides. Among them I have also seen some who had lamps and no oil. Inquiry was made whether they had shunned evils as sins; and it was found that they had not: they were therefore told that they were evil. They were also seen afterwards to enter caverns where there were evil [spirits] like themselves.

27. (3.) *If a man has knowledge and wisdom in many things, but does not shun evils as sins, still he is not wise.*

This is so for a reason like that which has already been given, — that he is wise from himself and not from the Lord. If, for example, he has an accurate knowledge of the doctrine of his church and all that belongs to it; if he knows how to confirm this by the Word and by reasonings; if he knows the doctrines held by all churches for centuries, and at the same time the edicts of all the councils; yes, if he knows truths, and also sees and understands them; thus, if he knows the nature of faith, charity, piety, repentance and the remission of sins, regeneration, Baptism and the Holy Supper, the Lord, and redemption and salvation; still he is not wise if he does not shun evils as sins. For the cognitions are without life, because they are of his understanding only, and not at the same time of his will; and such perish in time, for the reason given above (n. 15). After death, also, the man himself rejects them, because they do not agree with the love belonging to his will. And yet cognitions are in the highest degree necessary, because they teach how a man ought to do; and when he does [according to] them, then with him they live; and not before.

28. All that has been said hitherto, is taught in the Word in many passages; of which the following only will be adduced.

The Word teaches that no one can be in good and at the same time in evil; or, what is the same, that no one, as to his soul, can be in heaven and at the same time in hell. This is taught in these passages: *No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon* (Matt. vi. 24). *How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things* (Matt. xii. 34, 35). *A good tree bringeth not forth corrupt fruit, neither*

doth a corrupt tree bring forth good fruit. Every tree is known by its own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes (Luke vi. 43, 44).

29. The Word teaches that no one can do good from himself, but from the Lord. Jesus said, *I am the true Vine, and My Father is the Vinedresser; every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit He will prune it that it may bring forth more fruit. Abide in Me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me. I am the Vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire, and they are burned* (John xv. 1, 2, 4–6).

30. The Word teaches in the passages now following, that so far as a man has not been purified from evils, his good things are not good, nor are his pious things pious, neither is he wise; and the converse: *Woe unto you, Scribes and Pharisees, hypocrites; for ye make yourselves like unto whitened sepulchres, which indeed appear beautiful outwardly, but within are full of the bones of the dead, and all uncleanness; even so ye, also, outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity* (Matt. xxiii. 27, 28). *Woe unto you, for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and the platter, that the outside may be clean also* (Matt. xxiii. 25, 26). And also in these words from Isaiah: *Hear the word of Jehovah, ye princes of Sodom; hear the law of our God, ye people of Gomorrah. What to Me is the multitude of your sacrifices? Bring no more an oblation of vanity: incense is an abomination unto Me, the new moon, and the Sabbath: I cannot bear iniquity. Your new moons and your appointed feasts My soul hateth. Where-*

fore when ye spread forth your hands, I hide Mine eyes from you; yea, when ye make many prayers, I do not hear; your hands are full of bloods. Wash you, make you clean; put away the evil of your doings from before Mine eyes. Cease to do evil. If your sins have been as scarlet, they shall be white as snow; if they have been red, they shall be as wool (i. 10, 11, 13–18). The meaning, in brief, is that unless a man shuns evils, his acts of worship and likewise all his works are not good; for it is said, *I cannot bear iniquity, make you clean, put away the evil of your doings, cease to do evil.* So, too, in Jeremiah: *Return ye every man from his evil way, and make your works good* (xxxv. 15).

That the same are not wise [is taught] in Isaiah: *Woe unto them that are wise in their own eyes, and intelligent before their own faces* (v. 21). Again: *The wisdom of the wise and the understanding of the intelligent shall perish. Woe unto them that are profoundly wise, and whose works are done in the dark* (xxix. 14, 15). And elsewhere in the same [prophet]: *Woe unto them that go down into Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are strong; but they look not unto the Holy One of Israel, neither seek Jehovah. But He will arise against the house of the evil-doers, and against the help of them that work iniquity. For Egypt is [man and] not God; and the horses thereof are flesh and not spirit* (xxxi. 1–3). Thus is described man's own intelligence. *Egypt* is knowledge; the *horse* is understanding therefrom; the *chariot*, doctrine thence derived; the *horseman*, intelligence thence; of all which it is said, *Woe unto them that look not unto the Holy One of Israel, neither seek Jehovah.* Their destruction by evils is meant by the words, *He will arise against the house of the evil-doers, and against the help of them that work iniquity.* That these things are from man's proprium, and therefore have no life in them, is meant by its being said that *Egypt is man and not God*, and that *the horses thereof are flesh and not spirit. Man*

and *flesh* are the proprium of man; *God* and *spirit* are life from the Lord. The *horses of Egypt* are man's own intelligence. There are many other such things in the Word, concerning intelligence from oneself and intelligence from the Lord, which are manifest only through the spiritual sense.

That no one is saved by good things from himself, because these are not good, is manifest from the following passages: *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father. Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works? But then will I confess unto them, I know you not; depart from Me,* YE THAT WORK INIQUITY (Matt. vii. 21–23). And in another place: *Then shall ye begin to stand without, and to knock at the door, saying, Lord open to us. And ye shall begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you I know you not whence ye are; depart from Me,* ALL YE WORKERS OF INIQUITY (Luke xiii. 25–27). For such persons are like the Pharisee *who stood in the temple and prayed, saying that he was not as other men, an extortioner, unjust, an adulterer; that he fasted twice in the week, and gave tithes of all that he possessed* (Luke xviii. 11–14). These, moreover, are they who are called *unprofitable servants* (Luke xvii. 10).

31. It is a truth that no man can do good which is good, from himself. But to destroy on this ground every good of charity done by a man who shuns evils as sins, is an enormity; for it is diametrically opposed to the Word, which commands that man shall do good. It is contrary to the precepts of love to God, and of love towards the neighbor, on which commandments hang the Law and the Prophets; and it is to bruise the all of religion, and deprive it of its foothold; for every one knows that it is religion to

do good, and that every one will be judged according to his deeds. Every man is so constituted as to be able to shun evils as of himself, from the Lord's power, if he implores this; and what he afterwards does is good from the Lord.

IV.

SO FAR AS ANY ONE SHUNS EVILS AS SINS, HE LOVES TRUTHS.

32. THERE are two universals which proceed from the Lord, — Divine Good and Divine Truth. The Divine Good is of His Divine Love, and the Divine Truth is of His Divine Wisdom. These two in the Lord are one, and hence they proceed from Him as one; but they are not received as one by angels in the heavens and by men on earth. There are angels and men who receive more from the Divine Truth than from the Divine Good; and there are those who receive more from the Divine Good than from the Divine Truth. It is in consequence of this that the heavens are distinguished into two kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom. The heavens which receive more from the Divine Good, constitute the celestial kingdom; and those which receive more from the Divine Truth constitute the spiritual kingdom. (Concerning these two kingdoms, into which the heavens are distinguished, see the work on "Heaven and Hell," n. 20–28.) But still the angels of all the heavens are in wisdom and intelligence in the measure in which the good with them makes one with the truth. The good which does not make one with truth is not good to them; and again, the truth that does not make one with good is not truth to them. It is hence manifest that good conjoined with truth makes the love and wisdom that are with an angel and with a man; and as an angel is an angel from the love and wisdom that are with him, and as the

same can be said of a man, it is manifest that good conjoined with truth makes an angel to be an angel of heaven, and makes a man to be a man of the church.

33. Since good and truth are one in the Lord and proceed as one from Him, it follows that good loves truth, and truth loves good, and that they wish to be one. So, too, of their opposites; [it follows] that evil loves falsity, and falsity evil, and that they wish to be one. In the following pages the conjunction of good and truth will be called heavenly marriage; and the conjunction of evil and falsity, infernal marriage.

34. A consequence of this is, that so far as any one shuns evils as sins he loves truths; for so far he is in good, as was shown in the preceding chapter. It also follows, on the other hand, that so far as any one does not shun evils as sins he does not love truths; for so far he is not in good.

35. A man who does not shun evils as sins may indeed love truths; but he does not love them because they are truths, but because they are serviceable to reputation, from which he has honor or gain; and therefore if they are not of service he does not love them.

36. Good belongs to the will; truth belongs to the understanding. From love of good in the will proceeds love of truth in the understanding; from love of truth proceeds perception of truth; from perception of truth, thought of truth; from these is acknowledgment [or recognition] of truth, which is faith. That this is the progression from the love of good to faith, will be demonstrated in the treatise on the "Divine Love and Wisdom."

37. Since good is not good, as has been said, unless conjoined with truth, it follows that good does not exist [in ultimate form] before this conjunction; and yet it continually wishes to exist [in form]. Wherefore, in order that it may exist, it desires and procures truths; from these are its nourishment and its formation. This is the cause

that so far as any one is in good he loves truths; he therefore loves truths so far as he shuns evils as sins, for so far he is in good.

38. So far as one is in good, and from good loves truths, so far he loves the Lord, since the Lord is Good itself and Truth itself. The Lord is therefore with man in good and in truth. If truth is loved from good, then the Lord is loved, and not otherwise. This the Lord teaches in John: *He that hath My precepts and doeth them, he it is that loveth Me; but he that loveth Me not, keepeth not My words* (xiv. 21, 24). And in another place: *If ye keep My commandments ye shall abide in My love* (John xv. 10). The precepts, words, and commandments of the Lord are truths.

39. That good loves truth, may be illustrated by associating it with the priest, the soldier, the merchant, and the artificer. With the PRIEST: If he is in the good of the priesthood (which is to care for the salvation of souls, to teach the way to heaven, and to lead those whom he teaches), even as he is in that good so from love and its desire he gathers the truths which he may teach and by which he may lead. But a priest who is not in the good of the priesthood, but who finds enjoyment in his function from the love of himself and of the world, which enjoyment alone to him is good, he also from the love and its desire gathers those truths in abundance, according to the enjoyment inspiring, which is his good. With the SOLDIER: If he is in the love of military service, and is sensible of good, whether in the defence of the state or in his own fame, from this good and according to it he gains the knowledge of his calling; and if he is in command, intelligence in military matters: these are as truths, by which the love's enjoyment, which is his good, is nourished and brought into form. With the MERCHANT: If he has devoted himself to his business from the love of it, he takes to himself with pleasure all things which as means enter

into and compose that love; these also are as truths, while trading is his good. With the ARTIFICER: If he applies himself with earnestness to his work, and loves it as the good of his life, he purchases tools, and perfects himself by such things as belong to the science of his art; by these means he causes his work to be good. From these illustrations it is manifest that truths are the means by which the good of a love exists and becomes something: consequently, that good loves truths, that it may exist. Hence, in the Word, by *doing the truth* is meant to cause good to exist. This is meant by *doing the truth* (John iii. 21); by *doing the Lord's sayings* (Luke vi. 47); by *keeping His precepts* (John xiv. 24); by *doing His words* (Matt. vii. 24); by *doing the Word of God* (Luke viii. 21); and by *doing the statutes and judgments* (Levit. xviii. 5). This also is meant by *doing good*, and by *bearing fruit;* for the good and the fruit is that which exists.

40. That good loves truth, and wishes to be conjoined with it, may also be illustrated by comparison with food and water, or with bread and wine. Both are necessary. Food or bread alone does not make anything in the body for its nourishment, but in connection with water or wine; therefore the one has an appetite and longing for the other. Moreover, by food and bread in the Word in its spiritual sense is meant good; and by water and wine is meant truth.

41. From what has been said it may now be evident that he who shuns evils as sins loves truths and desires them; and that the more he shuns evils as sins, so much the more does he love and desire truths, because so much the more he is in good. Thus he comes into the heavenly marriage, which is the marriage of good and truth; in which heaven is, and in which the church must be.

V.

SO FAR AS ANY ONE SHUNS EVILS AS SINS, HE HAS FAITH AND IS SPIRITUAL.

42. FAITH and life are distinct from each other, like thinking and doing; and as thinking belongs to the understanding, and doing to the will, it follows that faith and life are distinct from each other like the understanding and the will. He who knows the distinction between the latter, knows also the distinction between the former; and he who knows the conjunction of the latter, also knows the conjunction of the former. Something is therefore to be premised concerning the understanding and the will.

43. Man has two faculties, one of which is called THE WILL, and the other THE UNDERSTANDING. They are distinct from each other, but so created as to be a one; and when [viewed as] one they are called THE MIND. These, therefore, are the human mind, and all man's life [is] therein. As all things in the universe which are according to Divine order refer themselves back to good and truth, so all things with man refer themselves to the will and the understanding; for the good with man belongs to his will, and the truth with him belongs to his understanding; for these two faculties are their receptacles and their subjects, — the will being the receptacle and the subject of everything of good, and the understanding the receptacle and the subject of everything of truth. The goods and truths with a man are nowhere else: so, too, love and faith are nowhere else; since love is of good, and good is of love, and faith is of truth, and truth is of faith. Nothing is of more concern to

know than how the will and understanding make one mind. They make one mind as good and truth make one; for there is a marriage between the will and the understanding like that between good and truth; and what this latter marriage is, has been briefly told in the preceding chapter; to which it is to be added, that, as good is the very *esse* of a thing, and as truth is the *existere* of the thing therefrom, so with man the will is the very *esse* of his life, and the understanding is the *existere* of his life, from it; for good, which belongs to the will, forms itself in the understanding, and in a certain manner presents itself to be seen.

44. It was shown above (n. 27, 28), that a man may know, think, and understand many things, and yet not be wise; and since it belongs to faith to know and to think, and still more to understand that a thing is so, a man may thus believe that he has faith and yet not have it. The reason that he has it not, is that he is in evil of life; and evil of life and truth of faith can in no wise act as one. Evil of life destroys the truth of faith; because evil of life belongs to the will, and the truth of faith belongs to the understanding, and the will leads the understanding and makes it act as one with itself: if, therefore, there is any thing in the understanding that does not accord with the will, where the man is left to himself and thinks from his evil and the love of it, the truth which is in the understanding is then either rejected, or by falsification is forced into oneness. It is otherwise with those who are in the good of life; when left to themselves they think from good, and love the truth which is in the understanding, because it is in agreement. Thus is effected such a conjunction of faith and life as there is of truth and good; and each is like the conjunction of the understanding and the will.

45. From this it now follows that as a man shuns evils as sins so he has faith, because so he is in good, as shown above. This is confirmed also by its contrary, that he who does not shun evils as sins has not faith, because he is in

evil, and evil inwardly hates truth. Outwardly, indeed, it may act as its friend, and suffer truth to be in the understanding, yes, love to have it so; but when the outer part is put off, which is done after death, then it first rejects the truth (its friend in the world), afterwards denies that it is truth, and at last turns away from it.

46. The faith of a wicked man is intellectual faith, in which there is nothing of good from the will. Thus it is dead faith, which is like the breathing of the lungs without its animation from the heart: moreover the understanding corresponds to the lungs, and the will to the heart. It is also like a beautiful harlot, adorned also with purple and gold, who is inwardly full of malignant disease: a harlot, moreover, corresponds to the falsification of truth, and hence this is the signification in the Word. It is also like a tree abounding with leaves and yielding no fruit, which the gardener cuts down: the tree likewise signifies man, its leaves and blossoms the truths of faith, and its fruit the good of love. But quite another thing is faith in the understanding with good from the will in it; this faith is alive; and it is like the breathing of the lungs in which there is animation from the heart; and it is like a beautiful wife, endeared to her husband by her chastity; it is also like a tree that bears fruit.

47. There are many things which appear to be matters of faith only: as that there is a God; that the Lord, Who is God, is the Redeemer and Saviour; that there is a heaven and a hell; that there is a life after death; and many others; of which it is not said that they are to be done, but that they are to be believed. These things of faith also are dead with the man who is in evil, but living with the man who is in good. The reason is, that the man who is in good not only does well from the will, but also thinks well from the understanding; and this not only before the world, but also by himself when alone. It is otherwise with him who is in evil.

48. It was said that these appear to be matters of faith only. But the thought of the understanding derives its *existere* from the love of the will, which is the *esse* of the thought in the understanding, as was said above (n. 43). For whatever one wills from love, that he wills to do, wills to think, wills to understand, and wills to speak; or, what is the same, that which one loves from the will he loves to do, loves to think, loves to understand, and loves to speak. It is to be added, that when a man shuns evil as sin he is then in the Lord, as was shown above, and the Lord works all things. To those, therefore, who asked Him *what they should do that they might work the works of God*, the Lord said, *This is the work of God, that ye believe in Him Whom He hath sent* (John vi. 28, 29). *To believe in the Lord* is not only to think that He is, but it is also to do His words, as He teaches elsewhere.

49. That they who are in evils have not faith, however they may imagine that they have, has been shown among such in the spiritual world. These were conducted into a heavenly society, whence what was spiritual in the faith of the angels entered into the interiors of their faith; from which they perceived that they had only the natural or external of faith, and not its spiritual or internal. Wherefore they themselves confessed that they had absolutely nothing of faith; and that in the world they had persuaded themselves that to think that a thing is so, for whatever reason, was to believe or have faith. But the faith of those who were not in evil was perceived otherwise.

50. From this it may be seen what spiritual faith is, and what faith not spiritual is;—that spiritual faith is with those who do not commit sins; for they who do [not] commit sins do goods not from themselves but from the Lord (see above, n. 18–21), and by faith become spiritual. Faith with them is the truth. This the Lord thus teaches in John: *This is the judgment, that light is come into the world, and men loved darkness rather than light, because their*

deeds were evil. For every one that doeth evil hateth the light neither cometh to the light, lest his deeds should be reproved, but he that doeth the truth cometh to the light, that his deeds may be made manifest, because they are wrought in God (iii. 19–21).

51. What has been said thus far is confirmed by these passages in the Word : *A good man, out of the good treasure of his heart, bringeth forth that which is good; but an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh* (Luke vi. 45 ; Matt. xii. 35). By the *heart*, in the Word, is meant a man's will ; and because the man thinks and speaks from this, it is said, *Out of the abundance of the heart the mouth speaketh. Not that which goeth into the mouth defileth a man, but that which cometh out of the heart, this defileth the man* (Matt. xv. 11, 18). The *heart* here also means the will. Jesus said of the woman who anointed His feet with ointment, *Her sins are forgiven, for she loved much ;* and afterwards He said, *Thy faith hath saved thee* (Luke vii. 47–50) : from which it is manifest that when sins are remitted, thus when they are no more, faith saves. That they are called "sons of God" and "born of God" who are not in the proprium of their will, and thence not in the proprium of their understanding (that is, who are not in evil and thence in falsity), and that these are they who believe in the Lord, He Himself teaches in John (i. 12, 13) ; the passage may be seen explained above (n. 17, at the end).

52. From this follows the conclusion, that with a man there is not given a grain more of truth than the good which is given ; thus not a grain more of faith than the life which is given. There is the thought in the understanding that a thing is so ; but there is not the acknowledgment which is faith unless there is consent in the will. Thus faith and life walk together with equal step. From this it is now manifest, that so far as one shuns evils as sins he has faith, and is spiritual.

VI.

THE DECALOGUE TEACHES WHAT EVILS ARE SINS.

53. WHAT nation in the whole world does not know that it is evil to steal, to commit adultery, to kill, and to bear false witness? If the nations did not know this, and did not guard by laws against the commission of these evils, they would come to their end; for society, commonwealth, and kingdom, without such laws would perish. Who then can suppose that the nation of Israel was so much more stupid than any others that it did not know that these were evils? One may therefore wonder why those laws, universally known in the world, were promulgated from Mount Sinai by Jehovah Himself, with so great a miracle. But listen: They were promulgated with so great a miracle, that men might know that these were not only civil and moral, but also spiritual laws; and that to do contrary to them was not only to do evil to the fellow-citizen and to society, but was also to sin against God. Wherefore those laws, by promulgation by Jehovah from Mount Sinai, were made laws of religion; for it is evident that whatever Jehovah God commands, He commands in order that it may be of religion, and that it is to be done for His sake, and for the sake of man that he may be saved.

54. Because these laws were the first-fruits of the Word, and therefore the first-fruits of the church that the Lord was about to establish with the nation of Israel, and because they were in a brief summary a complex of all things of religion, by which conjunction of the Lord with

man and of man with the Lord is given, therefore they were so holy that there is nothing holier.

55. That they were most holy may be manifest from what now follows: Jehovah Himself, that is, the Lord, descended upon Mount Sinai in fire and with angels, and promulgated them therefrom by the living voice; and the people prepared themselves for three days to see and to hear. Bounds were set round about the mountain, lest any one should approach and die; nor might the priests nor the elders draw near, but Moses alone. These laws were written on two tables of stone, by the finger of God. When Moses brought the tables down from the mountain the second time, his face shone. The tables were afterwards deposited in the ark, and the ark in the inmost of the tabernacle. Over it was laid the mercy-seat, and upon this were placed cherubs of gold. This [inmost part of the tabernacle with what was therein] was the holiest thing of their church, and was called the holy of holies. Without the veil, within which was this holy of holies, were arranged the things which represented the holy things of heaven and the church, — the candlestick with the seven lamps of gold, the golden altar of incense, and the table overlaid with gold, upon which was the bread of faces [or shew-bread], together with the curtains of fine linen, purple and scarlet, round about. The sacredness of this whole tabernacle was from nothing else than the Law which was in the ark. On account of the holiness of the tabernacle, from the Law in the ark, the whole people of Israel, by command, encamped around it in the order of their tribes, and marched in order after it; and then there was over it a cloud by day, and a fire by night. Because of the holiness of this Law, and the presence of the Lord therein, the Lord spake with Moses above the mercy-seat, between the cherubs; and the ark was called *Jehovah there*. Aaron, also, was not allowed to enter within the veil except with sacrifices and incense. Because this Law was the very holiness of the church, therefore the ark was

introduced into Zion by David ; and later it was placed in the midst of the temple at Jerusalem, where it made its shrine. From the Lord's presence in this Law and around it, miracles were wrought by the ark in which the Law was: for example, the waters of the Jordan were divided, and as long as the ark was resting in the midst of it, the people passed over on dry ground; when the ark was carried around them, the walls of Jericho fell; Dagon, the god of the Philistines, fell down before it, and afterwards lay at the threshold of the temple, [with the trunk] separated from the head; and the Bethshemites on account of the ark were smitten to the number of several thousands; and there were other miracles besides. These were all solely from the presence of the Lord in His Ten Words, which are the Precepts of the Decalogue.

56. So great power and so great holiness were in this Law, because it was the complex of all things of religion; for it consisted of two tables, one of which contains all things which are on God's part, and the other in a complex all things that are on man's part. The precepts of this Law are therefore called the Ten Words. They are so called because *ten* signifies *all*. But how this Law is the complex of all things of religion, will be seen in the next chapter.

57. Whereas by means of this Law there is conjunction of the Lord with man and of man with the Lord, it is called the *Covenant*, and the *Testimony*, — the Covenant because it conjoins, and the Testimony because it testifies; for a covenant signifies conjunction, and a testimony the attestation of it. On this account the tables were two, one for the Lord and the other for man. Conjunction is effected by the Lord, but at the time when man does the things that are written in his table. For the Lord is continually present, and He works, and He wishes to enter-in ; but man, from his freedom which he has from the Lord, must open ; for the Lord says, *Behold, I stand*

at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me (Apoc. iii. 20).

58. In the second table, which is for man, it is not said that he shall do this and that good, but that he shall not do this and that evil; as, *Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet.* The reason is, that man cannot do any good whatever from himself; but when he does not do evils, he then does good, not from himself, but from the Lord. That man is able to shun evils as of himself by the Lord's power if he implores it, will be seen in the following pages.

59. The things which have been presented above (n. 55) concerning the promulgation, the holiness, and the power of this Law, are found in the following passages in the Word:—

Jehovah descended upon Mount Sinai in fire, and the mountain then smoked and trembled, and there were thunderings, lightnings, a thick cloud, and the voice of a trumpet, Ex. xix. 16–18; Deut. iv. 11; v. 22, 23.

Before the descent of Jehovah, the people prepared and sanctified themselves for three days, Ex. xix. 10, 11, 15.

Bounds were set round about the mountain, lest any one should approach and come near its base, and should die; nor might the priests draw near, but Moses alone, Ex. xix. 12, 13, 20–23; xxiv. 1, 2.

The Law was promulgated from Mount Sinai, Ex. xx. 2–17; Deut. v. 6–21.

This Law was written on two tables of stone, and was written by the finger of God, Ex. xxxi. 18; xxxii. 15, 16; Deut. ix. 10.

When Moses brought these tables down from the mountain the second time, his face shone, Ex. xxxiv. 29–35.

The tables were deposited in the ark, Ex. xxv. 16; xl. 20; Deut. x. 5; 1 Kings viii. 9.

The mercy-seat was laid over the ark, and upon this were placed cherubs of gold, Ex. xxv. 17–21.

The ark with the mercy-seat and the cherubs formed the inmost of the tabernacle; and the golden candlestick, the golden altar of incense, and the table overlaid with gold on which was the bread of faces [or shew-bread] formed the external of the tabernacle, and the ten curtains of fine linen, purple, and scarlet, formed its outermost, Ex. xxv.; xxvi.; xl. 17–28.

The place where the ark was, was called the holy of holies, Ex. xxvi. 33.

The whole people of Israel encamped around the habitation [of the Lord], in order according to their tribes, and marched in order after it, Num. ii.

There was then a cloud over the habitation by day, and a fire by night, Ex. xl. 38; Num. ix. 15–23; xiv. 14; Deut. i. 33.

The Lord spake with Moses above the ark, between the cherubs, Ex. xxv. 22; Num. vii. 89.

The ark, owing to the Law in it, was called *Jehovah there;* for when the ark went forward, Moses said, *Arise, Jehovah;* and when it rested, *Return, Jehovah,* Num. x. 35, 36: and also 2 Sam. vi. 2; Ps. cxxxii. 7, 8.

On account of the holiness of this Law, Aaron was not allowed to enter within the veil except with sacrifices and incense, Lev. xvi. 2–14, also the verses following these.

The ark was introduced into Zion by David with sacrifices and jubilation, 2 Sam. vi. 1–19; Uzzah died because he touched the ark, 2 Sam. vi. 7.

The ark was placed in the middle of the temple at Jerusalem, where it made the shrine, 1 Kings, vi. 19, and verses following; viii. 3–9.

From the presence and the power of the Lord in the Law which was within the ark, the waters of the Jordan were divided; and while the ark was resting in the midst

of it, the people passed over on dry ground, Josh. iii. 1–17; iv. 5–20.

When the ark was carried around them, the walls of Jericho fell, Josh. vi. 1–20.

Dagon, the god of the Philistines, fell to the ground before the ark, and afterwards lay upon the threshold of the temple, [the trunk being] separated from the head, 1 Sam. v.

The Bethshemites on account of the ark were smitten, to the number of several thousands, 1 Sam. vi. 19.

60. That the tables of stone on which the Law was written were called the *tables of the covenant*, and that the ark was called from them the *ark of the covenant*, and the Law itself *the covenant*, may be seen in Num. x. 33; Deut. iv. 13, 23; v. 2, 3; ix. 9; Josh. iii. 11; 1 Kings viii. 21; Apoc. xi. 19; and in many other passages. The Law was called a *covenant*, because covenant signifies conjunction; it is therefore said of the Lord that He shall be for a *covenant* to the people (Isa. xlii. 6; xlix. 8); and He is called the *Messenger of the covenant* (Mal. iii. 1); and His Blood, the *Blood of the covenant* (Matt. xxvi. 28; Zech. ix. 11; Ex. xxiv. 4–10); and therefore the Word is called *the Old and the New Covenant*. Covenants also are made for the sake of love, friendship, consociation, and thus for conjunction.

61. That the precepts of this Law were called *The ten Words*, may be seen in Exodus (xxxiv. 28) and in Deuteronomy (iv. 13; x. 4). They are so called because *ten* signifies all, and *words* signifies truths; for there were more than ten. Because *ten* signifies all, the curtains of the tabernacle were ten (Ex. xxvi. 1); for the same reason the Lord said that a man about to receive a kingdom called *ten* servants, and gave them *ten* pounds to trade with (Luke xix. 13); and therefore the Lord likened the kingdom of the heavens to *ten* virgins (Matt. xxv. 1). For the same reason also the dragon is described as having *ten* horns,

with *ten* diadems upon the horns (Apoc. xii. 3); likewise the beast that was coming up out of the sea (Apoc. xiii. 1); and another beast also (Apoc. xvii. 3, 7); and again the beast spoken of in Daniel (vii. 7, 20, 24). Similar is the signification of *ten* in Leviticus (xxvi. 26), and in Zechariah (viii. 23), and in other places. Hence are *tithes*, by which is signified something from all.

VII.

MURDERS, ADULTERIES, THEFTS, AND FALSE TESTIMONIES, OF EVERY KIND, WITH THE LUST AFTER THEM, ARE THE EVILS WHICH ARE TO BE SHUNNED AS SINS.

62. IT is known that the Law of Sinai was written upon two tables; and that the first table contains the things which are of God's part, and the other those which are of man's part. That the first table contains all the things that are of God's part, and the second all that are of man's, does not appear in the letter; yet all these things are in them; and for this reason they are called the Ten Words, by which are signified all truths in the complex (as may be seen just above, n. 61). But how all the things are therein cannot be shown in a few words; it may, however, be comprehended from what was presented in the "Doctrine concerning the Sacred Scripture" n. 67, which may be seen. Hence it is that it is said, "murders, adulteries, thefts, and false testimonies, of every kind."

63. A religion has had much influence which holds that no one can fulfil the Law; and the Law is, not to kill, not to commit adultery, not to steal, and not to bear false witness. Every civil and moral man can fulfil these precepts of the Law by civil and moral life; but this religion denies that he can fulfil them by spiritual life; from which it would follow that his not doing these evils is only for the sake of avoiding punishments and losses in the world, and not for the sake of avoiding punishments and losses after he has left the world. Hence it is that a man with whom this religion has had control, regards these evils as lawful

before God, but unlawful before the world. On account of this thought from this religion of his, the man is in the lust after all these evils, and he refrains from doing them only on account of the world. Such a man, therefore, after death, although he had not committed murders, adulteries, thefts, and false witness, still lusts to commit them; and he also does those evils when the external which he had in the world is taken away from him. Every lust awaits the man after death. It is owing to this that such persons act as one with hell, and cannot but have their portion with those who are in hell. But there is another lot for those who do not wish to kill, to commit adultery, to steal, and to bear false witness, for the reason that it is acting against God to do these things. After some combat against these evils, they do not will them, and so do not lust to do them; they say in their heart that they are sins, in themselves infernal and diabolical. These, after death, when the external which they had for the world is removed, act in unity with heaven; and because they are in the Lord, they also come into heaven.

64. It is common [ground], in every religion, that man ought to examine himself, repent, and desist from sins; and that if he does not, he is under condemnation. That this is common, in every religion, may be seen above (n. 4–8). Throughout the Christian world this also is common, — that the Word is taught, and that children are initiated by it into the Christian religion, for it is in the hands of all young children. Their parents and instructors tell them that to do those evils is to sin against God; indeed, while they are talking with the children, they know nothing different. Who may not wonder that the same persons, and also the children when they become adults, think that they are not under this Law, and that they cannot do the things which it requires? Can there be any other cause for their learning to think thus, than that they love the evils, and hence the falsities that favor them? These, therefore, are

they who do not make the precepts of the Decalogue precepts of religion. That the same live without religion, will be seen in the "Doctrine concerning Faith."

65. Among all the nations in the whole world with whom there is any religion, there are precepts similar to those in the Decalogue; and all who live them from religion are saved, but all who do not live them from religion are condemned. They who live them from religion, when instructed after death by angels, receive truths and acknowledge the Lord. The reason of this is, that they shun evils as sins, and from this they are in good; and good loves truth, and from the desire of the love receives it; as was shown above (n. 32–41). This is meant by the Lord's words to the Jews: *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits* (Matt. xxi. 43); and again by these words: *When the Lord of the vineyard cometh, He will destroy the wicked, and will let out His vineyard unto other husbandmen who shall render unto Him the fruits in their season* (Matt. xxi. 40, 41); and by these words also: *I say unto you that many shall come from the east and the west, and from the north and the south, and shall sit down* [to eat] *in the kingdom of God; but the sons of the kingdom shall be cast out into outer darkness* (Matt. viii. 11, 12; Luke xiii. 29).

66. We read in Mark that a certain rich man came to Jesus, and asked Him what he should do to inherit eternal life. Jesus answered him: *Thou knowest the commandments, thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; defraud not; honor thy father and mother. He answering said, All these have I kept from my youth. Jesus looked upon him and loved him; and He said, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow Me* (x. 17–22). It is said that Jesus loved him. This was because he said that he had kept

those precepts from his youth. But because he was wanting in three things, — which were, that he had not removed his heart from riches, had not fought against his lusts, and had not yet acknowledged the Lord to be God, — therefore the Lord said that he should sell all that he had, by which is meant that he should remove his heart from riches; that he should take up the cross, by which is meant that he should fight against his lusts; and that he should follow Him, by which is meant that he should acknowledge the Lord to be God. (The Lord spake these as He spake all His words, by correspondences. See the "Doctrine concerning the Sacred Scripture," n. 17). For no one can shun evils as sins unless he acknowledges the Lord to be God, and goes to Him; and unless he fights against evils, and so removes his lusts. But more will be said of these things in the chapter on combats against evils.

VIII.

SO FAR AS ONE SHUNS MURDERS OF EVERY KIND AS SINS, HE HAS LOVE TOWARDS THE NEIGHBOR.

67. By murders of every kind are meant also every kind of enmity, hatred, and revenge, which breathe destruction; for in these murder lies concealed, as fire in wood beneath the ashes. Infernal fire is nothing else. It is from this, that one is said to be on fire with hatred, and to burn with revenge. The foregoing are murders in the natural sense. But in the spiritual sense by murders are meant all modes of killing and destroying men's souls, which are various and manifold. And in the supreme sense, by murder is meant to hate the Lord. These three kinds of murder make one, and cohere: for whoever desires the destruction of a man's body in the world, desires also the destruction of his soul after death; and he desires the destruction of the Lord, for he burns with anger against Him, and wishes to blot out His name.

68. These kinds of murder lie inwardly concealed in man, from his birth; but even from infancy he learns to veil them with the civility and morality in which he ought to be with men in the world; and so far as he loves honor or gain, he is watchful lest they should show themselves. So is formed man's external, while those are his internal. Such is man in himself. Now as he lays aside the external with the body when he dies, and retains the internal, it is plain what a devil he would be unless he were reformed.

69. Since the kinds of murders above mentioned lie inwardly concealed in man, as has been said, from his

birth, and at the same time thefts of every kind, and false witness of every kind, together with the lusts for them (and of these something will be said below), it is manifest that, unless the Lord provided means of reformation, man could not but perish eternally. The means of reformation which the Lord has provided are these: That man is born into mere ignorance; that as a new-born infant he is kept in a state of external innocence, a little after in a state of external charity, and later in a state of external friendship; but as he comes into the exercise of thought from his own understanding, he is kept in a certain freedom of acting according to reason. This is the state which was described above (n. 19), and the description will be here transcribed for the sake of what is to follow:—

"As long as a man is in the world he is in the midst between hell and heaven. Beneath is hell, and above is heaven; and he is then kept in freedom to turn either to hell or heaven: if he turns to hell, he turns away from heaven; but if he turns to heaven, he turns away from hell. Or, what is the same, as long as man is in the world, he is in the midst between the Lord and the devil, and is kept in freedom to turn either to the one or the other; if he turns to the devil, he turns away from the Lord; but if he turns to the Lord, he turns away from the devil. Or what is the same, as long as a man is in the world, he is in the midst between evil and good, and is kept in freedom to turn either to the one or the other; if he turns to evil, he turns away from good; but if he turns to good, he turns away from evil." (This may be found above, n. 19. See also what then follows, n. 20–22).

70. Now as evil and good are two opposites, altogether as hell and heaven are, or as the devil and the Lord are, it follows that if a man shuns evil as sin, he comes into the good that is opposite to the evil. The good opposite to the evil that is meant by murder, is that of love towards the neighbor.

71. Since this good and that evil are opposites, it follows that the latter is removed by the former. The two opposites cannot be together; as heaven and hell cannot be together: if together, there would be the lukewarmness of which it is written in the Apocalypse, *I know that thou art neither cold nor hot; I would thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth* (iii. 15, 16).

72. When a man is no longer in the evil of murder, but in the good of love towards the neighbor, then whatever he does is a good of that love; consequently it is a good work. A man who is a priest, and in that good, as often as he teaches and leads, does a good work, because he acts from the love of saving souls. A person who is a magistrate, and in that good, as often as he decides and judges, does a good work, because he acts from the love of caring for his country, for society, and for his fellow-citizen. And likewise, if a merchant is in that good, everything connected with his trading is a good work: there is in him the love of the neighbor; and his country, society, his fellow-citizen, and the servants of his household also, are the neighbor, whose welfare he regards in providing for his own. A laborer, also, who is in that good, works from it faithfully, for others as for himself, fearing his neighbor's loss as his own. Their deeds are good works for the reason that so far as any one shuns evil he does good, according to the general law stated above (n. 21); and he who shuns evil as sin does good, not from himself, but from the Lord (n. 18–31). It is the very opposite with him who does not regard as sins the various kinds of murder, such as enmities, hatreds, revenge, and the like; whether he be priest, magistrate, merchant, or laborer, whatever he does is not a good work, because every work of his partakes of the evil that is inwardly in him. For his internal is what produces [the work]: the external may be good; not in relation to himself, however, but for others.

73. The Lord teaches the good of love in many places in the Word. In Matthew He teaches it by what He says concerning reconciliation with the neighbor: *If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. And enter into good-will with thine adversary, while thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt not come out thence until thou hast paid the uttermost farthing* (v. 23–26). To be *reconciled to a brother* is to shun enmity, hatred, and revenge; that it is to shun the evil as sin is manifest. The Lord also teaches in Matthew, *All things whatsoever ye would that men should do to you, do ye even so to them; this is the Law and the Prophets* (vii. 12); thus He teaches that evil must not be done. And the same is taught in many other places. The Lord also teaches that to be angry with a brother or the neighbor without cause and to hold him as an enemy, is also to kill (Matt. v. 21, 22).

IX.

SO FAR AS ONE SHUNS ADULTERIES OF EVERY KIND AS SINS, HE LOVES CHASTITY.

74. IN the sixth* precept of the Decalogue, in the natural sense, to commit adultery not only means committing fornication, but also acting obscenely, speaking lasciviously, and thinking what is unclean. But in the spiritual sense, to commit adultery means to adulterate the goods of the Word and falsify its truths. And in the supreme sense, to commit adultery means to deny the Lord's Divinity and profane the Word. These are adulteries of every kind. The natural man may know from rational light [*lumen*], that to commit adultery means also to act obscenely, to speak lasciviously, and to think what is unclean: but he does not know that to commit adultery also means to adulterate the goods of the Word and falsify its truths; and still less that it means to deny the Lord's Divinity and profane the Word. Hence he does not know that adultery is so great an evil that it may be called devilishness itself; for he who is in natural adultery is also in spiritual adultery; and the converse. That this is so will be shown in a special little work on "Marriage." But they who do not in faith and in life make adulteries to be sins, are in adulteries of every kind at once.

75. That so far as any one shuns adultery he loves marriage, or, what is the same, so far as any one shuns the lasciviousness of adultery he loves the chastity of marriage, is because the lasciviousness of adultery and the chastity

* Often called the *seventh*.

of marriage are two opposites; so far, therefore, as a man is not in the one he is in the other. It is altogether as was said above (n. 70).

76. No one can know the quality of the chastity of marriage but he who shuns the lasciviousness of adultery as sin. A man can know that which he is in; but he cannot know that in which he is not. If from description or from thought he has a knowledge of any thing in which he is not, he still only knows it as in the shade, and doubt is inherent. He therefore sees it in the light, and free from doubt, only when he is in it. This, therefore, is to know; but that is to know and not know. The truth is that the lasciviousness of adultery and the chastity of marriage are to each other altogether as hell and heaven to each other; and that the lasciviousness of adultery makes hell with man, and the chastity of marriage makes heaven with him. But the chastity of marriage is given with him only who shuns the lasciviousness of adultery as sin (see below, n. 111).

77. From these truths it may be concluded and seen, and in no doubtful way, whether a man is a Christian or not; indeed, whether he has any religion or not. He who does not make adulteries to be sins, in faith and in life, is not a Christian; nor has he any religion. But, on the other hand, he who shuns adulteries as sins, and still more he who regards them with aversion on that account, and more still he who on that account abominates them, has religion; and if in the Christian church, he is a Christian. But of these things more will be said in a little work on "Marriage." Meanwhile see what is said on the subject in the work on "Heaven and Hell" (n. 366–386).

78. That to commit adultery means also to do what is obscene, to speak lasciviously, and to think what is unclean, is evident from the Lord's words in Matthew: *Ye have heard that it was said to them of old time, Thou shalt not commit adultery; but I say unto you that whosoever look-*

eth on (another's) *woman so as to lust after her hath committed adultery with her already in his heart* (v. 27, 28).

79. That in the spiritual sense to commit adultery means to adulterate the good of the Word and falsify its truth, is evident from these passages: *Babylon hath made all the nations drink of the wine of her fornication* (Apoc. xiv. 8). The Angel said, *I will show thee the judgment of the great harlot, with whom the kings of the earth have committed fornication* (xvii. 1, 2). Babylon hath made *all the nations drink of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her* (xviii. 3). *God hath judged the great harlot that corrupted the earth with her fornication* (xix. 2). Fornication is spoken of in reference to Babylon, because by *Babylon* are meant they who arrogate to themselves the Lord's Divine power, and profane the Word by adulterating and falsifying it. Babylon is therefore called *the mother of the fornications and abominations of the earth* (Apoc. xvii. 5). The same is signified by whoredom, in the prophets; as in Jeremiah: *I have seen in the prophets of Jerusalem a horrible stubbornness, in committing adultery and walking in falsehood* (xxiii. 14). And in Ezekiel: *Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. The one committed whoredom when she was Mine, and doted upon her lovers the Assyrians her neighbors; she bestowed her whoredoms upon them; yet she forsook not her whoredoms in Egypt. The other corrupted her love more than she, and her whoredoms were more than the whoredoms of her sister; she added to her whoredoms, she loved the Chaldeans; the sons of Babel came to her to the bed of loves, and defiled her by their whoredom* (xxiii. 2, 3, 5, 7, 8, 11, 14, 16, 17). This relates to the church of Israel and of Judah, here called *the daughters of one mother.* By their *whoredoms* are meant adulterations and falsifications of the Word; and since in the Word *Egypt* signifies knowledge, *Assyria* reasoning, *Chaldea* the profanation of truth, and

Babel the profanation of good, it is therefore said that they committed whoredom with them. The same is said in Ezekiel concerning *Jerusalem*, by which is signified the church as to doctrine: *Thou didst trust in thy beauty, and didst commit whoredom because of thy renown, so that thou pouredst out thy whoredoms on every one that passed by. Thou hast committed whoredom with the sons of Egypt, thy neighbors, great of flesh, and hast multiplied thy whoredom. Thou hast committed whoredom with the sons of Ashur, when thou wast not satisfied with those with whom thou didst commit whoredom; thou didst multiply thy whoredom even to Chaldea, the land of merchandise. An adulterous woman receiveth strangers instead of her husband. All give reward to their harlots, but thou hast given rewards to all thy lovers that they may come to thee in thy circuit in thy whoredoms. Wherefore, O harlot, hear the Word of Jehovah* (xvi. 15, 26, 28, 29, 32, 33, 35). That the church is meant by *Jerusalem*, may be seen in the "Doctrine concerning the Lord" (n. 62, 63). Whoredoms have the same signification in Isaiah (xxiii. 17, 18; lvii. 3), in Jeremiah (iii. 2, 6, 8, 9; v. 7; xiii. 27; xxix. 23), in Micah (i. 7), in Nahum (iii. 4), in Hosea (iv. 10, 11), in Leviticus (xx. 5), in Numbers (xiv. 33; xv. 39), and in other places. On account of this signification, also, the Jewish nation was called by the Lord *an adulterous generation* (Matt. xii. 39; xvi. 4; Mark viii. 38).

X.

SO FAR AS ONE SHUNS THEFTS OF EVERY KIND AS SINS, HE LOVES SINCERITY.

80. To steal, in the natural sense, means not only to commit theft and robbery, but also to defraud, and under any pretence to take away from another his goods. But in the spiritual sense, to steal means to deprive another of the truths of his faith and the goods of his charity. And in the supreme sense, to steal means to take away from the Lord that which is His, and attribute it to oneself, and thus to claim righteousness and merit. These are thefts of every kind. And they also make one, as do adulteries of every kind, and murders of every kind, spoken of above. They make one, because they are one within another.

81. The evil of theft enters-in deeper with a man than any other evil, because it is joined with cunning and deceit; and cunning and deceit insinuate themselves even into a man's spiritual mind in which is his thought with understanding. That man has a spiritual mind and a natural mind will be seen below.

82. That so far as one shuns theft as sin he loves sincerity, is because theft is also fraud, and fraud and sincerity are two opposites; so far, therefore, as one is not in fraud, he is in sincerity.

83. By sincerity are meant also integrity, justice, faithfulness, and uprightness. A man cannot be in these from himself so as to love them from themselves and for their own sake. But he is in them who shuns the various forms of fraud, cunning and deceit, as sins; and he is thus in

them not from himself but from the Lord, as was shown above (n. 18–31). It is so with a priest, a personage in the magistracy, a judge, a merchant, a laborer, and with every one in his function and in his work.

84. This the Word teaches in many passages, from which are selected the following: *He that walketh in justice ana speaketh righteousness; he that despiseth oppressions for gain, that shaketh his hands from holding a bribe, that stoppeth his ears from the hearing of bloods, and shutteth his eyes from seeing evil; he shall dwell on high* (Isa. xxxiii. 15, 16). *O Jehovah, who shall abide in Thy tabernacle? Who shall dwell in the mountain of Thy holiness? He that walketh uprightly and doeth righteousness; he that backbiteth not with his tongue, nor doeth evil to his neighbor* (Ps. xv. 1–3, &c.). *Mine eyes shall be upon the faithful of the land, that they may dwell with Me; he that walketh in the way of the upright, he shall minister unto Me. He that worketh deceit shall not dwell in the midst of My house; he that speaketh lies shall not stand in My sight. In the morning I will cut off all the wicked of the land, that I may cut off from the city all the workers of iniquity* (Ps. ci. 6–8).

That if one is not interiorly sincere, just, faithful, and upright, he is still insincere, unjust, unfaithful, and without uprightness, the Lord teaches in these words: *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens* (Matt. v. 20). By righteousness [or justice] that exceeds the righteousness of the Scribes and Pharisees is meant interior justice, in which the man is who is in the Lord; that he is in the Lord is also taught by the Lord Himself, in John: *The glory which Thou gavest Me I have given them, that they may be one even as We are one; I in them, and Thou in Me, that they may be perfect in one; and that the love wherewith Thou hast loved Me may be in them, and I in them* (xvii. 22, 23, 26); from which it is manifest that they are perfect when the Lord is in them. These are

they who are called *the pure in heart, who shall see God;* and *the perfect, as the Father in the heavens* (Matt. v. 8, 48).

85. It was said above (n. 81) that the evil of theft enters in deeper with a man than any other evil, because it is joined with cunning and deceit, and cunning and deceit insinuate themselves even into the spiritual mind of a man, wherein is his thought with understanding. Something shall now be said, therefore, concerning the MIND of man. It may be seen above (n. 43) that a man's understanding and his will together are his mind.

86. Man has a natural mind and a spiritual mind. The natural mind is below, and the spiritual mind is above. The natural mind is the mind of his world, and the spiritual mind is the mind of his heaven. The natural mind may be called the animal mind, but the spiritual mind the human mind. Man also is distinguished from the animal by his having a spiritual mind. By it he can be in heaven while he is in the world; and it is by it that man lives after death.

In *understanding*, a man can be in the spiritual mind, and from this in heaven; but unless he shuns evils as sins, he cannot in *will* be in the spiritual mind, and from this in heaven. And if he is not there in will also, still he is not in heaven; for the will draws the understanding downwards, and makes it to be equally natural and animal with itself.

Man may be compared to a garden, the understanding to light, and the will to heat. In time of winter a garden is in light and not at the same time in heat; but in the summer time it is in light and heat together. And so a man who is in the light of the understanding alone is like a garden in time of winter; but he who is in the light of the understanding and at the same time in the heat of the will is like a garden in time of summer. Moreover, the understanding is wise from spiritual light, and the will loves from spiritual heat; for the spiritual Light is Divine Wisdom, and the spiritual Heat is Divine Love.

So long as a man does not shun evils as sins, the lusts of evils close up the interiors of the natural mind on the part of the will, being as a thick veil there, and like a dark cloud beneath the spiritual mind, and they prevent its being opened. But as soon as a man shuns evils as sins, the Lord flows-in from heaven, and removes the veil, and disperses the cloud, and opens the spiritual mind, and thus introduces him into heaven.

So long as the lusts of evils close up the interiors of the natural mind as has been said, the man is in hell; but as soon as these lusts have been dispersed by the Lord, the man is in heaven. And further: so long as the lusts of evils close up the interiors of the natural mind, he is a natural man; but as soon as these lusts have been dispersed by the Lord he is a spiritual man. Again: so long as the lusts of evils close up the interiors of the natural mind, a man is an animal, — differing only in being able to think and speak even of such things as he does not see with his eyes, and he has this ability from the faculty of elevating the understanding into the light of heaven; but as soon as these lusts have been dispersed by the Lord, the man is a man, because he then thinks truth in the understanding from good in the will. And again: so long as the lusts of evils close up the interiors of the natural mind, a man is like a garden in time of winter; but as soon as these lusts have been dispersed by the Lord, he is like a garden in the summer time.

The conjunction of the will and the understanding in man is meant in the Word by *heart and soul*, and by *heart and spirit;* for example, that God should be loved *from the whole heart and from the whole soul* (Matt. xxii. 37); and that God will give *a new heart and a new spirit* (Ezek. xi. 19; xxxvi. 26, 27). By the *heart* is meant the will and its love; and by the *soul* and the *spirit*, the understanding and its wisdom.

XI.

SO FAR AS ONE SHUNS FALSE TESTIMONIES OF EVERY KIND AS SINS, HE LOVES TRUTH.

87. By testifying falsely, in the natural sense, is meant not only to act as a false witness, but also to lie and to defame. In the spiritual sense, testifying falsely means to say and to persuade that what is false is true, that what is evil is good, and the converse. But in the supreme sense, testifying falsely means to blaspheme the Lord and the Word. These are false witness in the threefold sense. That they make one in the man who testifies falsely, lies, and defames, may be evident from what was shown in the "Doctrine concerning the Sacred Scripture" (n. 5–7, &c., and n. 57) respecting the threefold sense of all things in the Word.

88. Since falsehood and the truth are two opposites, it follows that so far as any one shuns falsehood as sin he loves truth.

89. So far as any one loves truth, he wishes to know it, and is affected in heart when he finds it; nor does any other come into wisdom. And so far as he loves to do the truth he is sensible of the pleasantness of the light in which the truth is. It is the same with the other things that have been already spoken of, sincerity and justice with him who shuns thefts of every kind, chastity and purity with him who shuns adulteries of every kind, and love and charity with him who shuns murders of every kind; and so on. But he who is in the opposites knows nothing about these things, when yet everything that is anything is in them.

90. Truth is what is meant by the *seed in the field*, of which the Lord speaks thus: *A sower went forth to sow; and as he sowed some fell upon the way, and it was trodden down, and the fowls of heaven devoured it; and some fell upon stony places, and as soon as it was sprung up, because it had no root it withered away; and some fell among thorns, and the thorns sprang up with it and choked it; and other fell into good ground, and sprang up, and bare manifold fruit* (Luke viii. 5–8; Matt. xiii. 3–8; Mark iv. 3–8). The *Sower* here is the Lord, and the *seed* is His Word, thus the truth; the *seed upon the way* is with those who do [not] care for the truth; the *seed upon stony places* is with those who care for the truth, but not for its own sake, thus not interiorly; the *seed in the midst of thorns* is with those who are in the lusts of evil; but the *seed in good ground* is with those who love the truths which are from the Lord in the Word, and do them from Him, and thus bear fruit. That these things are meant, is evident from the explanation of these words by the Lord (Matt. xiii. 19–23, 37; Mark iv. 14–20; Luke viii. 11–15). From this it is manifest that the truth of the Word cannot be rooted with those who do not care for the truth; nor with those who love truth outwardly and not inwardly; nor with those who are in the lusts of evil; but with those in whom the lusts of evil have been dispersed by the Lord. With these, the seed, that is, the truth takes root in the spiritual mind; concerning which mind see above (n. 86, at the end).

91. It is a common opinion at this day that to be saved consists in believing this or that which the church teaches; and that it does not consist in doing the precepts of the Decalogue, which forbid one to kill, to commit adultery, to steal, and to testify falsely, both in the strict and in the broad sense: for it is said that works are not regarded by God, but faith; when in reality so far as any one is in those evils he is without faith (as may be seen above, n.

42–52). Consult reason, and consider well whether any murderer, adulterer, thief, and false witness, so long as he is in the lust of evils, can have faith; and then, whether the lust of the evils can be dispersed otherwise than by willing not to do them because they are sins, that is, because they are infernal and diabolical. Whoever, therefore, holds the opinion that the way to be saved is to believe this or that which the church teaches, and is still such in character, cannot but be foolish, according to the Lord's words in Matthew vii. 26. Such a church is thus described in Jeremiah: *Stand in the gate of the house of Jehovah, and proclaim there this Word: Thus hath said Jehovah Zebaoth, the God of Israel, Render your ways and your works good; trust ye not in the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. Will ye steal, murder, and commit adultery, and swear by a lie, and come and stand before Me in this house which is called by My name, and say, We are delivered, while ye do these abominations? Is this house become a den of robbers? Behold, even I have seen, saith Jehovah* (vii. 2–4, 9–11).

XII.

NO ONE CAN SHUN EVILS AS SINS SO AS INTERIORLY TO HOLD THEM IN AVERSION, EXCEPT BY COMBATS AGAINST THEM.

92. From the Word and by doctrine from the Word every one knows that man's proprium [or his own nature] is evil from birth; and that because of this he loves evils from inborn lust, and is carried away into them, so that he wishes to take revenge, to defraud, defame, and to commit adultery; and that if he does not consider these evils to be sins, and on that account resist them, he does them as often as occasion offers, and when his reputation that may give him honor or gain does not suffer. Add to this that a man does these things from enjoyment, if he has no religion.

93. Since this proprium of man's constitutes the first root of his life, it is manifest what sort of a man-tree there would be if this root were not extirpated and a new root implanted. There would be the corrupt tree of which it is said that it is *to be cut down and cast into the fire* (Matt. iii. 10; vii. 18). This root is not removed and a new one set in its stead, unless the man regards the evils which make the root as ruinous to his soul, and wishes on that account to rid himself of them. But because they are of his proprium, and hence give enjoyment, he cannot do this except against his will, and with struggling, and so with combat.

94. Every one fights who believes that there is a hell and a heaven, and that heaven is eternal happiness, and

hell eternal unhappiness, and who believes that they who do evils enter into hell, and they that do good into heaven. And he who combats acts from what is interior, and against the very lust which makes the root of the evil; for he who fights against anything does not will it, and to lust is to will. Hence it is manifest that the root of an evil is removed only by combat.

95. So far, therefore, as any one combats and thus puts away evil, good succeeds in its place; so far, also, from good he looks evil in the face, and then sees that it is infernal and horrible; and because it is so, he not only shuns it, but he also regards it with aversion, and at length abominates it.

96. A man who fights against evils cannot but fight as from himself; for he who does not fight as from himself, does not fight. He stands like an automaton seeing nothing and doing nothing; and from evil he thinks continually in favor of evil, and not against it. But still it should be well known that the Lord alone fights in a man against evils, and that it only appears to the man as if he fought from himself; also that the Lord wills that it should so appear to him, since without this appearance combat does not take place, and so there is no reformation.

97. This combat is not grievous except with those who have given free rein to their lusts, and have indulged them from purpose; and with those also who have with stubbornness cast aside the holy things of the Word and the church. To others it is not grievous; let them but resist evils in intentions once in a week, or even twice in a month, and they will perceive a change.

98. The Christian Church is called the church militant; and it cannot be said to be militant except against the devil, and thus against the evils which are from hell. Hell is the devil. The temptation which the man of the church undergoes is this combat.

99. The combats against evils, which are temptations,

are treated of in many places in the Word. They are meant by these words of the Lord: *I say unto you, except a grain of wheat fall into the ground and die, it abideth alone; but if it die it beareth much fruit* (John xii. 24). Also by these: *Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it* (Mark viii. 34, 35). By the *cross* is here meant temptation (as also in Matt. x. 38; xvi. 24; Mark x. 21; Luke xiv. 27); by *life* [or *soul*] is meant the life of man's proprium (as also in Matt. x. 39; xvi. 25; Luke ix. 24; and especially John xii. 25), which also is *the life of the flesh that profiteth nothing* (John vi. 63). Concerning combats against evils, and victories over them, the Lord speaks to all the churches, in the Apocalypse. Thus to the Church in Ephesus: *To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God* (Apoc. ii. 7). To the Church in Smyrna: *He that overcometh shall not be hurt of the second death* (ii. 11). To the Church in Pergamos: *To him that overcometh will I give to eat of the hidden manna; and I will give him a white stone and on the stone a new name written, which no one knoweth saving he that receiveth it* (ii. 17). To the Church in Thyatira: *He that overcometh and keepeth My words unto the end, to him will I give power over the nations, and I will give him the morning star* (ii. 26, 28). To the Church in Sardis: [*He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name from the book of life* (iii. 5). To the Church in Philadelphia:] *Him that overcometh I will make a pillar in the temple of My God, and I will write upon him the name of God, and the name of the city of God, the New Jerusalem which cometh down out of heaven from God, and My new name* (iii. 12). To the Church in Laodicea: *To him that overcometh will I grant to sit with Me in My throne* (iii. 21).

100. The combats, which are temptations, may be seen specially treated of in the "Doctrine of the New Jerusalem" (published at London in 1758, n. 187–201); [where it is told] whence and what they are (n. 196, 197), how and where they take place (n. 198), what good they effect (n. 199), that the Lord fights for man (n. 200), and concerning the Lord's combats or temptations (n. 201).

XIII.

A MAN OUGHT TO SHUN EVILS AS SINS, AND FIGHT AGAINST THEM, AS FROM HIMSELF.

101. It is from Divine order that man should act from freedom according to reason; since to act from freedom according to reason is to act from himself. In truth, however, these two faculties, FREEDOM and REASON, are not a man's own, but are the Lord's with him. And so far as he is a man they are not taken away from him, since without them he cannot be reformed; for he cannot repent, cannot fight against evils, and afterwards bring forth fruits worthy of repentance. Now as a man has freedom and reason from the Lord, and the man acts from them, it follows that he does not act from himself, but as if from himself.*

102. The Lord loves man, and wishes to dwell with him; yet He cannot love him and dwell with him unless He is received and unless the love is reciprocated. From this and from no other source is conjunction. For this cause the Lord has given man freedom and reason; freedom to think and to will as of himself, and reason according to which [he may do so]. To love and be conjoined with one in whom there is nothing reciprocal, is not possible; nor is it possible to enter in and abide with one in whom there is no reception. But whereas there is in man from the Lord ability to receive and to reciprocate, the Lord therefore says, *Abide in Me, and I in you* (John xv.

* That man has freedom from the Lord, may be seen above (n. 19, 20); also in the work on "Heaven and Hell" (n. 589–596, 597–603). What freedom is, may be seen in the "Doctrine of the New Jerusalem" (published at London in 1758, n. 141–149).

4). *He that abideth in Me and I in him, the same bringeth forth much fruit* (John xv. 5). *At that day ye shall know that ye are in Me, and I in you* (John xiv. 20). The Lord also teaches that He is in the truths and in the goods which a man receives and which are with him: *If ye abide in Me and My words abide in you: If ye keep My commandments ye shall abide in My love* (John xv. 7, 10). *He that hath My commandments and doeth them, he it is that loveth Me; and I will love him, and will make My abode with him* (John xiv. 21, 23). Thus the Lord dwells in His own with man; and the man abides in those things which are from the Lord, and so abides in the Lord.

103. Whereas there is with man, from the Lord, this ability to reciprocate and to do in his turn, and thus to bear his part in what is mutual, the Lord therefore says that man must repent; and no one can repent except as of himself. Jesus said, *Except ye repent, ye shall all perish* (Luke xiii. 3, 5). *Jesus said, The kingdom of God is at hand; repent ye, and believe the Gospel* (Mark i. 14, 15). *Jesus said, I came to call sinners to repentance* (Luke v. 32). *Jesus said to the churches, Repent* (Apoc. ii. 5, 16, 21, 22; iii. 3). And again it is said, *They repented not of their deeds* (Apoc. xvi. 11).

104. Whereas there is with man, from the Lord, ability to reciprocate and to do in his turn, and thus to bear his part in what is mutual, the Lord therefore says that man must keep His precepts, and bring forth fruit: *Why call ye Me Lord, Lord, and do not the things which I say?* (Luke vi. 46–49). *If ye know these things, happy are ye if ye do them* (John xiii. 17). *Ye are My friends, if ye do whatsoever I command you* (John xv. 14). *Whosoever shall do and teach, the same shall be called great in the kingdom of the heavens* (Matt. v. 19). *Whosoever heareth My words and doeth them, I will liken him unto a prudent man* (Matt. vii. 24). *Bring forth fruits worthy of repentance* (Matt. iii. 8). *Make the tree good, and its fruit good* (Matt. xii. 33). *The king-*

dom shall be given to a nation bringing forth the fruits thereof (Matt. xxi. 43). *Every tree that bringeth not forth good fruit is hewn down and cast into the fire* (Matt. vii. 19). And so in many other places. From these passages it is manifest that man must act of himself, but from the Lord's power, which he should implore.

105. Whereas there is with man, from the Lord, this ability to reciprocate and to do in his turn, and thus to bear his part in what is mutual, he is therefore to render an account of his works, and to be recompensed according to them. For the Lord says, *The Son of Man shall come, and render to every one according to his works* (Matt. xvi. 27). *They that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of judgment* (John v. 29). *Their works do follow with them* (Apoc. xiv. 13). *All were judged according to their works* (Apoc. xx. 13). *Behold I come, and My reward is with Me, to give to every one according as his work shall be* (Apoc. xxii. 12). If there were with man no ability to reciprocate, there would be no imputation.

106. Whereas man has ability to receive and to reciprocate, the church therefore teaches that he must examine himself, confess his sins before God, desist from them, and lead a new life. It may be seen above (n. 3–8) that every church in the Christian world teaches this.

107. If there were not reception by man, and then thought as if from him, neither could any thing have been said about faith: for faith is not from man. If this were otherwise, man would be as chaff in the wind; and he would stand as if inanimate, with mouth open and hands down, waiting for influx, neither thinking nor acting in the things that pertain to his salvation. Indeed he is the Actor in none of these things; but still he re-acts, as if from himself.

But these subjects will be set forth in still clearer light in the treatises concerning "Angelic Wisdom."

XIV.

IF ONE SHUNS EVILS FOR ANY OTHER REASON THAN BECAUSE THEY ARE SINS, HE DOES NOT SHUN THEM, BUT HE MERELY PREVENTS THEIR APPEARING BEFORE THE WORLD.

108. THERE are moral men who keep the precepts of the second table of the Decalogue; they do not defraud, blaspheme, take revenge, or commit adultery. And those among them who confirm themselves in the belief that such things are evils because they are hurtful to the commonwealth, and so are contrary to the laws of humanity, also live in the exercise of charity, sincerity, justice, and chastity. But if they do these goods, and shun those evils only because they are evils, and not at the same time because they are sins, they are still merely natural men; and with the merely natural the root of evil is not removed, but remains imbedded. The good deeds which they perform are therefore not good, because they are from themselves.

109. A natural moral man may appear altogether like a spiritual moral man before men in the world, but not before the angels of heaven. If he is in goods, he appears before the angels in heaven as an image of wood; and if in truths as a statue of marble; in neither of which is there any life. Not so the spiritual moral man. For the natural moral man is an external moral man, and the spiritual moral man is an internal moral man; and the external without the internal is not alive. It lives indeed, but not the life that is called life.

110. The lusts of evil, which make the interiors of man from his birth, are not removed except by the Lord alone. For the Lord flows-in from the spiritual into the natural; but man of himself from the natural into the spiritual, which influx is contrary to order; and he does not operate upon the lusts and remove them, but shuts them in more and more closely as he confirms himself. And as hereditary evil thus lies concealed and shut in, after death when the man becomes a spirit it bursts the covering with which it was veiled in the world, and breaks forth like bloody matter from an ulcer only outwardly healed.

111. Various and manifold are the causes which make a man moral in the external form; but if he is not moral in the internal also, he still is not moral. For example: If one abstains from adulteries and fornications from fear of the civil law and its penalties; from fear of the loss of reputation and thence of honor; through fear of diseases from them; through fear of troubles at home from his wife, and the intranquillity of life thence arising; through fear of revenge by the husband or a relative; from poverty or from avarice; through disability, arising from disease, from abuse, from age, or from impotence: indeed, if he abstains from these evils on account of any natural or moral law, and not at the same time from a spiritual law, he is still interiorly an adulterer and a fornicator; for he nevertheless believes that they are not sins, and consequently he does not make them to be unlawful in his spirit, before God; and so he commits them in spirit, although not in the body before the world: after death, therefore, when he becomes a spirit, he speaks openly in favor of them. It is manifest from this, that an ungodly man may shun evils as hurtful, but that none but a Christian can shun evils as sins.

112. The case is similar with thefts and frauds of every kind; with murder and revenge of every kind; and with false-witness and lies of every kind. No one can be

cleansed and purified from them of himself: for within every lust there are things without end which man does not see except as a single thing; but the Lord sees the smallest particulars in the whole series severally. In a word, a man cannot regenerate himself, that is, form in himself a new heart and a new spirit; but the Lord alone, Who is Himself the Reformer and the Regenerator. If, therefore, from his own prudence and intelligence a man wishes to make himself new, it is only like covering a deformed face with paint, and applying something to make the skin smooth over a part affected with inward rottenness.

113. Therefore the Lord says in Matthew, *Thou blind Pharisee, cleanse first the inside of the cup and the platter, that the outside may be clean also* (xxiii. 26). And in Isaiah: *Wash you, make you clean, put away the evil of your doings* FROM BEFORE MINE EYES, *cease to do evil. Then, though your sins have been as scarlet, they shall be white as snow; though they have been red as purple, they shall be as wool* (i. 16, 17).

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114. To what has been said above, let this be added: (1.) It is Christian charity, with every one, to do faithfully what belongs to his calling; for thus, if he shuns evils as sins, he does good every day, and he is himself his use in the general body; and so the common good is cared for, and the good of each one in particular. (2.) No other works are properly the works of charity; but they are its signs, or its benefactions, or what is due to others.

THE END.

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DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING FAITH

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DOCTRINE

OF

THE NEW JERUSALEM

CONCERNING

FAITH.

I.

FAITH IS THE INTERNAL ACKNOWLEDGMENT [OR RECOGNITION] OF TRUTH.

1. FAITH, at the present day, is understood to mean merely thinking that a thing is so because the church teaches it, and when it is not manifest before the understanding. For it is often said, "You must believe, and you must not doubt." And if it is answered, "But I do not comprehend it," the reply then is that for this very reason there must be belief. The faith of the present day, then, is faith in what is not known, and it may be called blind faith. It is also historical faith; for what one person holds is that which another has asserted. That this is not spiritual faith will be seen in what follows.

2. Real faith is nothing else than the acknowledgment that a thing is so, *because it is true.* Accordingly one who is in real faith thinks and says, "This is true, and for that reason I believe it." For faith belongs to truth, and truth is [the object] of faith. Such a person, also, if he does not comprehend a thing as true, says, "I do not know whether this is true; therefore I do not yet believe it. How can I believe what I do not comprehend? It may possibly be false."

3. But the common saying is, that no one can comprehend spiritual or theological things, for the reason that they are supernatural. Spiritual truths, however, can be comprehended just as well as natural truths; and if there is not a clear comprehension of them, still while they are heard they fall within man's power to perceive whether they are truths or not; this is especially true of those who are affected by truths. It has been granted me to know this from much experience. I have been enabled to speak with the ignorant, the dull, the stupid, and also with some who were in falsities, and with some who were in evils, who were born within the church and had heard something concerning the Lord and about charity and faith; and it was granted me to discourse with them concerning the arcana of wisdom; and they comprehended all, and recognized [their truth]. But they were then in that light of the understanding which every human being possesses, and they were at the same time glorying in being intelligent. But all this took place in my intercourse with spirits; and many others who were with me were convinced thereby that spiritual things can be comprehended equally as well as natural, during the time in which they are heard or read; they are, however, comprehended with difficulty by the man himself while he is in thought from himself. Spiritual things are comprehended for the reason that man can be uplifted as to his understanding into the light of heaven, in which light none but spiritual things appear, and these are the truths of faith; for the light of heaven is spiritual light.

4. Now in consequence of this, with those who are in the spiritual affection for truth there is an internal acknowledgment [or recognition] of it. As the angels are in that affection, they utterly reject the dogma that the understanding must be kept obedient to faith; for they say, "What is it to believe what one does not see to be true?" And if one urges that still it ought to be believed,

they reply, "Do you think yourself to be God, Whom I must obey? or that I am insane enough to believe a statement in which I do not see truth? Then make me see it." And so the dogmatist withdraws. Angelic wisdom consists solely in this, that the angels see and comprehend what they think.

5. There is a spiritual idea, of which few have any knowledge, that flows in with those who are in the affection for truth, and dictates interiorly that what is heard or read is true, or is not true. In this idea are they who read the Word in enlightenment from the Lord. To be in enlightenment is nothing else than to be in perception, and from this to be in the internal recognition of the truth of this and of that. They who are in such enlightenment are those who are said to be "*taught of Jehovah*" (Isa. liv. 13; John vi. 45); and of them it is said in Jeremiah, *Behold the days come in which I will make a new covenant; and this shall be the covenant, I will put My law in the midst of them, and write it on their hearts; and they shall teach no more a man his fellow, or a man his brother, saying, Know Jehovah; for they shall all know Me* (xxxi. 31–34).

6. It is manifest from what has been said that faith and truth are a one. And for this reason the ancients (who from their affection thought of truths more than the men of our time) instead of *faith* were accustomed to say *truth*. For the same reason, also, in the Hebrew language truth and faith are expressed by the same word, namely, *Amuna* or *Amen*.

7. The term faith was used by the Lord in the Evangelists and in the Apocalypse, because the Jews did not believe it to be true that He was the Messiah foretold by the prophets; and where belief in the truth is wanting, there the term faith is used. But still it is one thing to have faith, and believe in the Lord, and another to have faith in and believe any man. The difference will be told below.

8. Faith, separated from truth, entered and took possession of the church together with the dominion of popery, because that religion found its chief security in ignorance of the truth. For this reason, also, [its leaders] forbade the reading of the Word: for otherwise they could not have been worshipped as deities; nor could their saints have been invoked, and idolatry introduced to such an extent that dead bodies and bones and sepulchres were regarded as holy and made use of for purposes of gain. It is manifest from this what enormous falsities blind faith can produce.

9. Blind faith continued afterward with many of the Reformed also, because they separated faith from charity; for those by whom these are separated cannot but be in ignorance of the truth, and they will give the name of faith to the mere thought that a thing is so, apart from internal recognition of its being so. And with these, too, ignorance is the safeguard of their dogmas; for so long as ignorance reigns, together with the persuasion that the things of theology transcend [man's comprehension], they can talk without being contradicted; and it can be believed that [their theological tenets] are true, and that they themselves understand them.

10. The Lord said to Thomas, *Thomas, because thou hast seen Me thou hast believed; blessed are they that have not seen, and yet believe* (John xx. 29). This does not mean faith separate from internal recognition of the truth; but it means that they are blessed who do not see the Lord with the eyes, as Thomas did, and yet believe that He is; for this is [to see] in the light of truth, from the Word.

11. Since the internal acknowledgment of what is true is faith, and since faith and truth are a one (as was said above, n. 2, 4, 5, 6), it follows that an external without the internal acknowledgment is not faith; and also that a persuasion of what is false is not faith. An external acknowledgment without the internal is a faith in what is

not known; and faith in what is not known is merely the knowledge that is a matter of memory, and which, if confirmed, becomes a persuasion. They who are in [such faith and such persuasion] think that a thing is true because another has said so, or they think that it is true from having confirmed it; and yet, what is false can be confirmed just as well as what is true, and sometimes even more strongly. Thinking that a thing is true from having confirmed it, means thinking that what another says is true, and merely confirming it without previous examination.

12. And does any one think within himself or say to another, "Who can have that internal acknowledgment of truth which is faith? I cannot"? I will tell him how he can: Shun evils as sins, and go to the Lord, and you will have as much as you desire. That he who shuns evils as sins is in the Lord, may be seen in the "Doctrine of Life for the New Jerusalem" (n. 18–31); that he loves truth and sees it (n. 32–41, of the same work); and that he has faith (n. 42–52, of the same .

II.

THE INTERNAL ACKNOWLEDGMENT OF TRUTH, WHICH IS FAITH, IS WITH THOSE ONLY WHO ARE IN CHARITY.

13. WHAT faith is, was told above. It shall now be told what charity is. In its very origin, charity is the affection for good. And this produces an affection for truth, because good loves truth. And through the affection for truth it produces the acknowledgment [or recognition] of truth, which is faith. By means of these in their series the affection for good* has existence and becomes charity. This, then, is the progression of charity, — from its origin which is the affection for good, through faith which is the recognition of truth, to its end which is charity [in act]; the end is action. From all this it is manifest how love (which is the affection for good) produces faith (which is the same as the acknowledgment [or recognition] of truth), and by means of this produces charity (which is the same as the act of love by faith).

14. But to present this more clearly: — Good is nothing else than use; charity, therefore, in its earliest origin is the affection for use; and since use loves the means [to a life of use], the affection for use produces an affection for the means, and from this comes cognition of them; and

* The Latin here reads *Affectio veri, affection for truth.* But we have, "by means of *these*" (*per has*), and *these* seems to include both the *affection* for truth and the *recognition* of it. In the next number we find *the affection for use;* and this corresponds with the reading that has been adopted; for the "affection for good" is the same as "the affection for use," and is "charity in its prime origin."

through these in their series the affection for use has existence [in act], and becomes charity.

15. They have their progression, just like the progression of all things belonging to the will, through the understanding into acts in the body. The will produces nothing from itself without the understanding; nor does the understanding produce anything from itself without the will: they must act in conjunction, that anything may exist. Or, what is the same, affection (which is of the will) produces nothing from itself except by means of thought (which is of the understanding); and not the reverse: they must act in conjunction, that anything may exist. For consider: — If from thought you take away the affection which is from some love, can you think? Or if from affection you take away thought, can you be affected by anything? Or, what is much the same, if from thought you take away affection, can you speak? Or if from affection you take away thought or understanding, can you perform any act? So it is with charity and faith.

16. All this may be illustrated by comparison with a tree. A tree in its very origin is a seed in which there is the effort to produce fruit. This effort, roused to activity by heat, first produces a root, and from this a stem or stalk with branches and leaves, and lastly fruit; and so the effort to make fruit has existence [in form]. From this it is manifest that the effort to produce fruit is constant throughout the progression, even till it has existence [in form]; for if this effort were to cease, the faculty of vegetation would instantly perish. Now follows the application: — The tree is man; and with man, from his will and in his understanding, there is the effort to produce the means [to his ends]; like stem or stalk with branches and leaves, there are with man these means, and they are called truths of faith. Uses, with man, are the fruits; these with the tree are the ultimate effects of its effort to yield fruit; and in uses man's will has existence [in form].

From this it may be seen that the will to produce uses by means of the understanding is constant throughout the progression, even till it has existence [in form]. Respecting the will and the understanding and their conjunction, see the "Doctrine of Life for the New Jerusalem" (n. 43).

17. From what has now been said it is manifest that charity (so far as charity is the affection for good or for use) produces faith as means, whereby it may have existence; consequently, that charity and faith act conjointly in the performance of uses; also that faith does not produce good or use from itself, but from charity, for faith is intermediate charity [or the charity that is intermediate between charity in its origin and charity in its works]. It is therefore a fallacy to believe that "faith produces good as a tree yields fruit." Faith is not the tree; man is the tree.

18. It ought to be known that charity and faith make a one as the will and the understanding make a one, since charity belongs to the will and faith belongs to the understanding. It is also to be known that charity and faith make one like affection and thought, since affection belongs to the will and thought to the understanding. Likewise that they make one like good and truth; for good is of affection which belongs to the will, and truth is of thought which belongs to the understanding. In a word, charity and faith make one like essence and form; for charity is the essence of faith, and faith is the form of charity. From which it is manifest that faith without charity is like a form without essence, which is nothing at all; also that charity without faith is like an essence without form, which likewise is nothing.

19. There is full similitude between the charity and faith in man and the motion of the heart (or its contraction and dilatation) and the motion of the lungs (or the respiration). There is also complete correspondence of the heart and lungs with man's will and understanding,

and thus with charity and faith. For this reason, also, the will and its affection are meant in the Word by "the heart," and the understanding and its thought by "the soul" and also by "the spirit."* And for the same reason, when animation is no longer sustained [by breathing] one is said to give up his soul; and when he no longer breathes, he is also said to give up the spirit [or ghost]. From all this it follows that there cannot be faith without charity, nor can there be charity without faith; also that faith without charity is like respiration of the lungs without a heart, which cannot take place in any living thing, but only in an automaton; and that charity without faith is like a heart without lungs, which can give no conscious life; consequently, that charity works uses by faith as the heart performs actions by the lungs. So complete, indeed, is the similitude between the heart and charity, and between the lungs and faith, that in the spiritual world every one is known merely by the breathing in relation to the quality of his faith, and by the beating of his heart he is known as to the quality of his charity. For angels and spirits live from the heart and by respiration as well as men; and it is from this that they feel, think, act, and speak, like men in the world.

20. Since charity is love towards the neighbor, it shall also be told what the neighbor is. In the natural sense, the neighbor is man, both collectively and individually. Man collectively is the church, one's country, and a society; and man individually is the fellow-citizen, who in the Word is called a brother and companion. But in the spiritual sense good is the neighbor; and because use is good, use is the neighbor in the spiritual sense. That use is the spiritual neighbor, every one must acknowledge. For who loves another merely as a person? He loves him rather

* The primary meaning of the words for "soul" and "spirit" in the languages of the Word and in the Latin language, is *breath;* they are often so translated.

for that which is in him, and from which he is what he is; thus he loves him for his quality, since this is the man. This quality that is loved is man's use, and is called good; wherefore this good is the neighbor. As the Word in its bosom is spiritual, therefore in its spiritual sense this [love of good] is what is meant by loving the neighbor.

21. But it is one thing to love the neighbor for the sake of the good or the use that is in him for oneself, and another to love the neighbor from the good or the use that there is in oneself for him. Even a bad man can love the neighbor for the sake of the good or the use that there is in the neighbor for himself; none but a good man, however, can love the neighbor from the good or the use that there is in himself for the neighbor; for it is from good that he loves [the neighbor's] good, or it is from an affection for use that he loves [the neighbor's] use. The difference between the two classes is described by the Lord in Matthew (v. 42–47). Many say, "I love him because he loves me and does me good;" but still, to love him for that reason only, is not to love him interiorly. One does not love the neighbor interiorly unless he is himself in what is good, and from this loves the neighbor's good; he is thus in charity, but the other is in a friendship which is not charity. He who loves the neighbor from charity, conjoins himself with the good of the neighbor, and not with his person except so far and so long as he is in good. Such a man is spiritual, and loves his neighbor spiritually. But he who loves another from friendship only, conjoins himself with his person, and at the same time with the evil that is in him; and after death he cannot without difficulty be separated from the person that is in evil; but the other can. Charity does this work by faith, for faith is truth; and the man who is in charity examines and sees by means of truth what ought to be loved; and he regards the quality of one's use in loving him and in doing him good.

22. Love to the Lord is love that is properly so called; and love towards the neighbor is charity. There is with

man no love to the Lord but in charity; in this the Lord conjoins Himself with man. Since faith in its essence is charity, it follows that no one can have faith in the Lord unless he be in charity. From charity, by means of faith, there is conjunction; by charity, a conjunction of the Lord with man, and by faith a conjunction of man with the Lord. That the conjunction is reciprocal may be seen in the "Doctrine of Life for the New Jerusalem" (n. 102–107).

23. In brief: — So far as one shuns evils as sins and looks to the Lord, he is in charity, and consequently so far he is in faith. That one is in charity so far as he shuns evils as sins and looks to the Lord, may be seen in the "Doctrine of Life for the New Jerusalem" (n. 67–73; also 74–91); and that so far he has faith (n. 42–52). What charity properly is, may be seen in the same work (n. 114).

24. From all that has thus far been said, it may be evident that saving faith, which is the internal recognition of truth, can be given to those only who are in charity.

III.

COGNITIONS OF WHAT IS GOOD AND TRUE ARE NOT THE COGNITIONS OF FAITH BEFORE A MAN IS IN CHARITY; BUT THEY ARE A STORE OUT OF WHICH THE FAITH OF CHARITY CAN BE FORMED.

25. MAN, from his earliest childhood, has an affection for knowing. Through this, he learns many things which will be of use to him, and many that will be of no use. When he grows up, by application to some business he acquires whatever belongs to the business; this then becomes his use, by which he is affected. So the affection for use makes the beginning, and this produces an affection for the means by which he goes on to his business which is his use. There is such progression in the experience of every one in the world; for every one has some business, which he reaches by passing from the use proposed as an end, through the [necessary] means, to the use itself, which is the effect. Since, however, this use, together with the means by which it is reached, is for the sake of the life in the world, the affection for it is natural.

26. But since every man not only regards uses for the life in the world, but is also to regard uses for the life in heaven (for into this life he will enter after the life in the world, and in it he will live forever), therefore every one from his childhood acquires cognitions of truth and good from the Word, from the doctrine of the church or from preaching, which cognitions are to be for that life; and he stores them in his natural memory. He acquires them in greater or in less abundance according to the affection for

knowing that was born with him, and the measure of its increase from various exciting causes.

27. But all these cognitions, whatever their number and their quality, are only a store out of which the faith of charity may be formed; and such faith is formed so far only as one shuns evils as sins. If he shuns evils as sins, then the same cognitions become the cognitions of a faith in which there is spiritual life. If, however, he does not shun evils as sins, the cognitions are but cognitions, and they have no part in a faith which has any spiritual life in it.

28. This store is in the highest degree necessary, since faith cannot be formed without it; for cognitions of what is true and good enter into faith and make it. If they are wanting, faith has no existence; there is no faith that is wholly empty and void. If they are few, the faith is made scanty and meagre. If they are many, the faith is made rich and full in proportion to their abundance.

29. But it is important to know that the cognitions of genuine truth and good make faith, and by no means the cognitions of falsity; for faith is truth, as was said above (n. 5–11); and falsity, because it is the opposite of truth, destroys faith. Neither can charity exist where there are mere falsities; for, as was said above (n. 18), charity and faith make a one, as good and truth make a one. From all this it also follows, that where there are no cognitions of genuine truth and good, no faith is formed; that a few of such cognitions form some faith; and that many cognitions make faith enlightened according to their fulness. A man has intelligence such as is his faith that comes from charity.

30. There are, moreover, many persons who have not the internal recognition of truth, and who yet have the faith of charity. They are those who have looked to the Lord in their lives, and from religion have avoided evils; but they have been held back from thought about truths

by cares in the world and by business, and also from a want of truth on the part of their teachers. Interiorly, however, or in their spirit, these are in the recognition of truth, because they are in the affection for it; and for this reason, after death, when they become spirits and are being instructed by angels, they recognize truths and receive them with joy. But it is otherwise with those who in the life have not looked to the Lord, and have not from religion avoided evils. These, interiorly or in their spirit, are in no affection for truth, and so they are in no recognition of it; and after death, therefore, when they become spirits and are instructed by angels, they are not willing to recognize truths, and so they do not receive them. For the evil of life interiorly hates truths; but the good of life interiorly loves them.

31. To some persons the cognitions of truth and of good which precede faith, appear to be of faith, but yet they are not. Their thinking and saying that they believe does not prove that they do so. Neither are such cognitions the cognitions of faith, for the reason that they belong to the mere thought that the case is so, and do not belong to the internal recognition of truths as truths; and a faith that they are truths with no knowledge of their being so, is a kind of persuasion remote from internal recognition. As soon as charity is implanted, however, then those cognitions become cognitions of faith; but no further than there is charity in the faith. In the first state, before charity is perceived, faith appears to them to be in the first place, and charity in the second; but in the other state, when charity is perceived, faith takes the second place and charity the first. The first state is called reformation; the second is called regeneration. When one is in this latter state, wisdom then grows in him day by day, and good causes truths to multiply daily, and makes them fruitful. The man is then like a tree which bears fruit, and in the fruit lays up seeds from which come new trees,

and at length a garden. Then he becomes truly a human being, and after death an angel, in whom charity constitutes the life, while faith makes the form which is beautiful according to the quality of the faith; his faith, however, is no longer termed faith, but intelligence. From these considerations it may be evident that the all of faith is from charity, and no part from itself; also, that charity produces faith, and is not produced by faith. The cognitions of truth that precede faith, are just like the store of a granary; this does not nourish a man, unless, with a desire for food, he takes out the corn.

32. It shall also be told how faith is formed from charity. Every human being has a natural mind and a spiritual mind; the natural mind for the world, and the spiritual mind for heaven. As to the understanding, man is in both; but not as to his will before he shuns evils and regards them with aversion as sins. When he does this, his spiritual mind is then opened, in respect to the will also; and when the will has been opened, then there flows thence into the natural mind spiritual heat from heaven, which heat in its essence is charity; and this gives life to the cognitions of truth and of good which are therein, and out of them it forms faith. It is with this as with a tree, which does not receive vegetative life before heat flows in from the sun, and joins itself with the light, as is the case in the spring-time. There is, moreover, a full parallelism between the process of vivification in man and that of vegetation in the tree, in this respect, that the latter is effected by the heat of this world, and the former by the heat of heaven; for this reason, too, man is so often likened to a tree by the Lord.

33. From these few considerations it may be evident that the cognitions of what is true and good are not the cognitions of faith before a man is in charity; but that they are a store out of which the faith of charity can be formed. The cognitions of truth become truths in the

regenerate man, as do the cognitions of good also; for the cognition of good is in the understanding, whereas the affection for good is in the will; and that is called truth which is in the understanding, while that is called good which is in the will.

IV.

THE CHRISTIAN FAITH, IN ITS UNIVERSAL IDEA.

34. THE Christian faith, in its universal idea, is this: "That the Lord from eternity, Who is Jehovah, came into the world that He might subjugate the hells and glorify His Human; and that without this, no mortal could have been saved; and that they are saved who believe in Him."

35. It is said, *in the universal idea*, because this is the universal of faith; and a universal of faith is that which must be in the whole and in every part. It is a universal of faith that God is One in person and in essence, in Whom is a Trinity; and that the Lord is that God. It is a universal of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal of faith that He came into the world that He might remove hell from man; and He removed it by means of combats against it and victories over it; thus He subjugated it, and reduced it to order and under obedience to Himself. It is also a universal of faith that He came into the world that He might glorify the Human which He assumed in the world, that is, might unite it to the Divine from which it proceeded; thus He holds hell in order and under obedience to Himself forever. Since neither of these ends could have been attained except by means of temptations, even to the last of them (and the last was the passion of the cross), therefore He underwent that. These are the universals of the Christian faith concerning the Lord.

36. The universal of the Christian faith on man's part

is, to believe in the Lord; for by believing in Him conjunction with Him is effected, by which is salvation. To believe in Him is to have confidence that He saves; and because no one can have this confidence but he that lives well, therefore this also is meant by believing in Him.

37. Of these two universals of the Christian faith, the first, which regards the Lord, has been treated of specially in the "Doctrine of the New Jerusalem concerning the Lord"; and the second, which regards man, in the "Doctrine of Life for the New Jerusalem." It is, therefore, unnecessary to discuss them further here.

V.

THE FAITH OF THE PRESENT DAY, IN ITS UNIVERSAL IDEA.

38. THE faith of the present day, in its universal idea, is this: "That God the Father sent His Son to make satisfaction for the human race, and that by reason of this the Son's merit, He is moved to compassion, and saves those who believe this;" or, as others hold, "those who believe this, and at the same time do good works."

39. But that the quality of this faith may be seen more clearly, I will state in order the various things which it assumes. The faith of the present time assumes, —

(1.) That God the Father and God the Son are two, both from eternity.

(2.) It assumes that God the Son came into the world, at the Father's will, to make satisfaction for the human race that otherwise would have perished in eternal death from the Divine justice, which is also called vindictive justice.

(3.) It assumes that the Son made satisfaction by His fulfilment of the Law and by the passion of the cross.

(4.) It assumes that the Father was moved to compassion by what was done by the Son.

(5.) It assumes that the Son's merit is imputed to those who believe this.

(6.) It assumes that this takes place in an instant; and that therefore it may do so, if not before, even at the very hour of death.

(7.) It assumes that there is some measure of temptation, and then deliverance through that faith.

(8.) It assumes that those who have been thus delivered, especially, have trust and confidence.

(9.) It assumes that they, especially, have justification, the plenary grace of the Father for the Son's sake, the remission of all sins, and thus salvation.

(10.) The more learned assume that there is with such persons an effort towards good, which works secretly, and does not manifestly move the will; others hold to a manifest operation: both, by the Holy Spirit.

(11.) Of those who confirm themselves in the belief that no one can of himself do good which is really good and not meritorious, and that they are not under the yoke of the Law, very many give no heed to the evil and the good of life, and do not think of them; for they say within themselves that good work does not save, neither does evil condemn, because faith alone does all things.

(12.) In general, it is assumed that the understanding ought to be kept in subjection to this faith, and that is said to belong to faith which is not understood.

40. It is hardly necessary to examine these propositions one by one, and to weigh their truth. Their character must be sufficiently manifest from what has been said above, and especially from what has been proved from the Word and at the same time rationally confirmed in the "Doctrine of the New Jerusalem concerning the Lord," and in the "Doctrine of Life for the New Jerusalem."

41. But yet, that it may be seen what is the quality of faith separate from charity, and what the quality of faith not separated from charity, I wish to make known what I have heard from an angel of heaven. He told me that he had conversed with many of the Reformed, and had heard what the nature of their faith was; he also reported his conversations with one who was in faith separate from charity, and with another who was in faith not separate, and what he heard from them. He stated that he questioned them and that they made answer. And as these conversations may give light, I will here present them.

42. The angel told me that his conversation with the one

who was in faith separate from charity was as follows: "Friend, who are you?" He replied, "I am a Reformed Christian." "What is your doctrine, and the religion from it?" He answered, "It is faith." The angel asked, "What is your faith?" He replied, "My faith is, that God the Father sent the Son to make satisfaction for the human race, and that they are saved who believe this." The angel asked further, "What more do you know about salvation?" He replied, "Salvation is through that faith alone." Again he asked, "What do you know of redemption?" He replied, "It was accomplished by the passion of the cross, and the merit of the Son is imputed through that faith." Again, "What do you know of regeneration?" He answered, "It is effected by means of that faith." "And what do you know about repentance and the remission of sins?" He answered, "They are effected through that faith." "Tell what you know about love and charity." He replied, "They are that faith." "And what about good works?" "They are that faith." "Tell what you think about all the precepts of the Word." He answered, "They are in that faith." Then said the angel, "You will therefore do nothing." He replied, "What am I to do? I cannot from myself do good that is good." "Can you have faith from yourself?" asked the angel. He replied, "I cannot." The angel said, "How then can you have faith?" He answered, "I do not inquire into that; I must have faith." At length he said, "Surely you know something more about the state of salvation!" He replied, "What more, since the work of salvation is by that faith alone?" And then the angel said, "You answer like one who plays but one note on a flute; I hear nothing but faith. If you know that and know nothing else, you know nothing. Go and see your companions." He went and found them in a desert, where there was no grass. He asked why this was so; and they said that it was because there was nothing of the church in them.

43. With him who was in faith not separate from charity the angel spoke as follows: "Friend, who are you?" He replied, "I am a Reformed Christian." "What is your doctrine, and the religion from it?" He answered, "Faith and charity." "These are two things," said the angel. He replied, "They cannot be separated." The angel asked, "What is faith?" He replied, "To believe what the Word teaches." "And what is charity?" He answered, "To do what the Word teaches." The angel said, "Have you only believed those things, or have you also done them?" He replied, "I have also done them." The angel of heaven then looked at him and said, "My friend, come with me, and dwell with us."

VI.

THE QUALITY OF FAITH WHEN SEPARATE FROM CHARITY.

44. THAT it may be seen of what quality faith is when separated from charity, I will set it forth in its nakedness, as follows: "That God the Father being angry with mankind, rejected them from Himself, and out of justice resolved to take vengeance by their eternal damnation. And that He said to the Son, 'Go down; fulfil the Law and take upon Thyself the damnation destined for them; and then peradventure I shall be moved to compassion.' Wherefore He descended and fulfilled the Law, and suffered Himself to be hanged on the cross, and cruelly put to death. When this was done, He returned to the Father and said, 'I have taken upon Myself the damnation of mankind; therefore now be Thou merciful;' thus interceding for them. But He had for answer, 'Toward them I cannot; but whereas I saw Thee on the cross, and beheld Thy blood, I am moved to compassion. Nevertheless I will not pardon them, but I will impute unto them Thy merit; and that, only to those who acknowledge this. This shall be the faith by which they may be saved.'"

45. Such is that faith as shown in its nakedness. Who that has any enlightened reason does not see in it inconsistencies that are contrary to the very Divine Essence? as, that God, Who is Love itself and Mercy itself, could, out of anger and the vengeance which is from it, condemn and devote them to hell? also, that He is willing to be moved to compassion by laying the condemnation upon His Son, and by the sight of His suffering on the cross

and of His blood? Who that has any enlightened reason does not see that God could not say to one equally God, "I do not pardon them, but I impute to them Thy merit"? and further, "Now let them live as they please, but let them believe this, and they shall be saved"? And other things like these?

46. But these things have not been seen, for the reason that they have led men into a blind faith, and have thereby shut their eyes and stopped their ears. Shut men's eyes and stop their ears, that is, cause them not to think from any understanding, and then tell those who are impressed with any idea of eternal life whatever you will, and they will believe it; yes, though you should tell them that God can be angry and breathe vengeance; that God can bring eternal damnation upon any one; that God wishes to be moved to compassion by His Son's blood; that He will impute and attribute that to man as merit, and as man's own; and that He will save him by his merely thinking so: and further, that one God could stipulate with another God of one essence with Himself, and enjoin such things upon Him; and other things of the same sort. But open your eyes and unstop your ears, that is, think of such things from the understanding, and you will see their utter inconsistency with truth itself.

47. Shut men's eyes, stop their ears, and cause them not to think from any understanding; and could you not induce them to believe that God has given all this power to a man, to be as God upon earth? Might you not induce them to believe that dead men ought to be invoked? that people ought to bare the head and bend the knee before their images? and that their lifeless bodies, their bones, and their sepulchres, are holy, and ought to be venerated? But if you open your eyes and unstop your ears, that is, if you think of these things from some understanding, will you not view them as enormities which human reason must abominate?

48. When these things and others like them are received by one whose understanding has been closed up on account of his religion, then may not the temple in which he performs his worship be compared to a den or cavern under ground, where he does not know what the objects are which he sees? And may not his religion be compared to residence in a house in which there are no windows? and his voice in worship to sound, and not to speech? With such a man an angel of heaven cannot converse, for the one does not understand the language of the other.

VII.

THEY WHO ARE IN FAITH SEPARATE FROM CHARITY ARE REPRESENTED IN THE WORD BY THE PHILISTINES.

49. By all the names of nations and peoples in the Word, and also of persons and places, are signified things relating to the church. The church itself is signified by Israel and Judah, because it was established with them: and various religious systems are signified by the nations and peoples round about them; religious systems in harmony with [the true], by the good nations, and discordant religious systems by the wicked nations. There are two evil religious systems into which every church degenerates in process of time; the one adulterates the goods of the church, and the other falsifies its truths. The religious system which adulterates the goods of the church, derives its origin from the love of rule; and the other, which falsifies the truths of the church, has its origin from pride in one's own intelligence. The religious system which takes its origin from the love of rule, is meant in the Word by Babylonia; that which has its rise from pride in one's own intelligence, is meant in the Word by Philistia. It has been known who those of Babylonia are at the present day, but it has not been known who those of Philistia are. They are of Philistia who are in faith and are not in charity.

50. That they are of Philistia who are in faith and not in charity, may be evident from various things which are said in the Word concerning the Philistines, when understood in the spiritual sense; as well from their disputes with the

servants of Abraham and of Isaac, as recorded in Genesis (xxi. and xxvi.), as from their wars with the children of Israel, related in the book of Judges and in the books of Samuel and of Kings; for in the spiritual sense, spiritual wars are involved and signified by all the wars described in the Word. And because this religious system (that of faith separate from charity) continually desires to invade the church, therefore the Philistines remained in the Land of Canaan, and often infested the children of Israel.

51. For the reason that the Philistines represented those who are in faith separate from charity, they were called "the uncircumcised"; and by the uncircumcised are meant those who are without spiritual love, and therefore are in natural love only: spiritual love is charity. These are called "the uncircumcised," for the reason that "the circumcised" mean those who are in spiritual love. That the Philistines are called "the uncircumcised," may be seen 1 Sam. xvii. 26, 36; 2 Sam. i. 20; and in other places.

52. That they who are in faith separate from charity were represented by the Philistines, may be evident not only from their wars with the children of Israel, but also from many other things that are recorded of them in the Word; as from what is told concerning Dagon their idol, of the emerods with which they were smitten, and the mice with which they were infested for placing the ark in the temple of their idol, and from other things which occurred at that time as related 1 Sam. chap. v. and vi.; likewise from what is told of Goliath, who was a Philistine, and who was slain by David, as related 1 Sam. chap. xvii. For Dagon, their idol, was like a man above, and below like a fish; by which was represented their religion, that it was as it were spiritual on account of faith, but that it was merely natural from having no charity. By the emerods with which they were smitten, were signified their filthy loves; by the mice with which they were in-

fested, was signified the devastation of the church by falsifications of truth; and Goliath, whom David slew, represented the pride of those [who are in faith alone], in their own intelligence.

53. That the Philistines represented those who are in faith separate from charity, is also manifest from the prophetic parts of the Word where they are treated of, as from those that now follow. In Jeremiah: *Against the Philistines: Behold waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and the fulness thereof, the city and them that dwell therein, that men may cry, and that every inhabitant of the land may howl: Jehovah shall lay waste the Philistines* (xlvii. 1, 2, 4). The *waters rising up out of the north* are falsities from hell; *which shall be an overflowing flood, and shall overflow the land and the fulness thereof*, signifies the devastation of all things of the church by those falsities; *the city and them that dwell therein*, signifies the devastation of all things belonging to its doctrine; *that men may cry, and that every inhabitant of the land may howl*, signifies the want of all truth and good in the church; *Jehovah shall lay waste the Philistines*, signifies their destruction. In Isaiah: *Rejoice not thou, whole Philistia, because the rod that smote thee is broken; for out of the serpent's root shall go forth a basilisk, whose fruit shall be a fiery flying serpent* (xiv. 29). *Rejoice not thou, whole Philistia*, signifies, Let not those who are in faith separate from charity rejoice that they still remain; *for out of the serpent's root shall go forth a basilisk*, signifies that from pride in their own intelligence all truth will be destroyed among them; *whose fruit shall be a fiery flying serpent*, signifies reasonings from falsities that come from evil, against the truths and goods of the church.

54. That circumcision represented purification from the evils which belong to merely natural love, is manifest from these passages: *Circumcise your heart, and take away the*

foreskins of your heart, lest Mine anger go forth because of the evil of your doings (Jer. iv. 4). *Circumcise the foreskin of your heart, and harden not your neck any more* (Deut. x. 16). *To circumcise the heart*, or *the foreskin of the heart*, is to purify themselves from evils. Hence, on the contrary, by an uncircumcised person, or one who has the foreskin, is meant one who is not purified from the evils of love merely natural, and who thus is not in charity. And because the unclean at heart is meant by the uncircumcised, it is said, *No one that is uncircumcised in heart, and uncircumcised in flesh, shall enter into the sanctuary* (Ez. xliv. 9). *None that is uncircumcised shall eat the passover* (Ex. xii. 48). And that such are condemned, is declared in Ezekiel (xxviii. 10; xxxi. 18; xxxii. 19).

VIII.

THEY WHO ARE IN FAITH SEPARATE FROM CHARITY ARE MEANT BY THE DRAGON, IN THE APOCALYPSE.

55. IT was said above, that every church in process of time falls away into two general religious systems that are evil; into one from the love of bearing rule, and into the other from pride in its own intelligence; also, that in the Word the former is understood and described by Babylonia, and the latter by Philistia. Now, since the Apocalypse treats of the state of the Christian church, and especially of its quality at its end, it therefore treats both generally and specially of these two evil religious systems. The system which is meant by Babylonia, is described in chap. xvii., xviii., xix., and is the harlot sitting upon the scarlet beast; and that which is meant by Philistia is treated of in chap. xii., xiii., and is there described as the dragon, the beast that rose out of the sea, and the beast that rose out of the earth. That this religious system is meant by the dragon and his two beasts could not be known till now, for the reason that the spiritual sense of the Word has not been opened hitherto, and therefore the Apocalypse has not been understood; and especially, because the religious system of faith separate from charity has so prevailed in the Christian world that no one could see that it was thus described; for every evil system of religion blinds the eyes.

56. That the religious system of faith separate from charity is meant and described in the Apocalypse by the dragon and his two beasts, has not only been told me from

heaven, but it has also been shown me in the world of spirits which is below heaven. I have seen those who were in faith separate from charity gathered in a large company, like a great dragon with his tail extended towards heaven; I have also seen others like them, singly, and appearing like dragons. In the world of spirits there are such appearances, from the correspondence of spiritual things with natural. For this reason the angels of heaven call such persons dragonists. Moreover, there is more than one kind of them; some of them constitute the head of the dragon, some his body, and some his tail. Those who constitute his tail are they who have falsified all the truths of the Word; therefore it is said of the dragon in the Apocalypse, that with his tail he drew down a third part of the stars of heaven. By the stars of heaven are signified the cognitions of truth; and by a third part, all.

57. Now, as the dragon in the Apocalypse means those who are in faith separate from charity, and as this has not been known heretofore, and has also been hidden for want of a cognition of the spiritual sense of the Word, therefore a general explanation shall here be given of what is said in the twelfth chapter concerning the dragon.

58. In the twelfth chapter of the Apocalypse we find what follows concerning the dragon: *And a great sign was seen in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child, cried, travailing in birth and pained to bring forth. And another sign was seen in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail drew the third part of the stars of heaven, and cast them unto the earth. And the dragon stood before the woman who was ready to bring forth; that when she brought forth, he might devour her child. And she brought forth a male child, who was to feed all nations with a rod of iron; and her child was caught up unto God and His throne. And the woman fled into the*

wilderness, where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days. And there was war in heaven: Michael and his angels fought with the dragon; and the dragon fought, and his angels; and prevailed not; neither was their place found any more in heaven. And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the son. And there were given to the woman two wings of a great eagle, that she might fly into the wilderness into her place, where she would be nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be swallowed up by the flood. And the earth helped the woman: and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went away to make war with the remnant of her seed that keep the commandments of God and have the testimony of Jesus Christ.

59. This is the explanation of these things: *A great sign was seen in heaven*, signifies a revelation from the Lord concerning the future church, and concerning the reception of its doctrine, and those by whom it will be assaulted. *A woman clothed with the sun, and the moon under her feet*, signifies the church, which, from the Lord, is in love and in faith: *and upon her head a crown of twelve stars*, signifies the wisdom and intelligence from Divine Truths, with those of the church. *And she, being with child*, signifies its nascent doctrine: *cried, travailing in birth and pained to bring forth*, signifies resistance by those who are in faith separate from charity. *And another sign was seen in heaven*, signifies a further revelation. *And behold a great red dragon*, signifies faith separate from charity; the dragon is called red from love that is merely natural: *having seven heads*, signifies a false understanding of the Word: *and ten horns*, signifies power, because many receive it: *and upon his*

heads seven diadems, signifies the truth of the Word falsified. *And his tail drew the third part of the stars of heaven and cast them unto the earth*, signifies the destruction of all cognitions of truths. *And the dragon stood before the woman who was ready to bring forth, that when she brought forth he might devour her child*, signifies their hatred, and their disposition to destroy the doctrine of the church at its birth. *And she brought forth a male child*, signifies the doctrine: *who was to feed all nations* [as a shepherd] *with a rod of iron*, signifies which will carry conviction, from the power of natural truth that comes from spiritual truth. *And her child was caught up unto God and to His throne*, signifies the protection of this doctrine by the Lord, out of heaven. *And the woman fled into the wilderness*, signifies the church among a few: *where she hath a place prepared by God*, signifies the state of the church, that, meanwhile, preparation may be made for it among many: *that they may nourish her there a thousand two hundred and sixty days*, signifies even while it is growing to what is appointed for it. *And there was war in heaven; Michael and his angels fought with the dragon, and the dragon fought and his angels*, signifies the dissension and conflict of such as are in faith separate from charity, with those who are in the doctrine of the church respecting the Lord and concerning the life of charity: *and prevailed not*, signifies that they yielded: *neither was their place found any more in heaven*, signifies that they were cast down. *When the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the male child*, signifies the infestation of the church by those who are in faith separate from charity, on account of its doctrine. *And there were given to the woman two wings of a great eagle, that she might fly into the wilderness into her place*, signifies circumspection, while the church is yet among a few: *where she would be nourished for a time, and times, and half a time, from the face of the serpent*, signifies even while the church is growing to what is appointed

for it. *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be swallowed up by the flood*, signifies their reasonings from falsities in abundance, to destroy the church. *And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth*, signifies that the reasonings fall of themselves, because they are from falsities. *And the dragon was wroth with the woman, and went away to make war with the remnant of her seed*, signifies their persistent hatred: *that keep the commandments of God and have the testimony of Jesus Christ*, signifies against those who live a life of charity, and believe in the Lord.

60. The next chapter of the Apocalypse, the thirteenth, treats of the dragon's two beasts; of one that was seen to have risen out of the sea, and of another that was seen to have risen out of the earth: the former is treated of from the first verse to the tenth, and the latter from the eleventh verse to the eighteenth. That these are the dragon's beasts is plain from the second, the fourth, and the eleventh verses. By the first beast is signified faith separate from charity, in relation to its confirmations from the natural man. By the second is signified faith separate from charity, in relation to its confirmations from the Word, which also are falsifications of the truth. But I pass over the explanation of these passages, as they contain their argumentations; and an explanation of these could hardly be made brief. Only the last verse of the chapter shall here be explained; it is this: *He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is six hundred sixty-six* (verse 18). *He that hath understanding, let him count the number of the beast*, signifies that those who are in enlightenment may inquire into the quality of the confirmations of that faith, from the Word: *for it is the number of a man*, signifies that the quality is that of their own intelligence: *and his number is six hundred sixty-six*, signifies that every truth of the Word is falsified.

IX.

THEY WHO ARE IN FAITH SEPARATE FROM CHARITY, ARE MEANT BY THE GOATS, IN DANIEL AND IN MATTHEW.

61. THAT by the he-goat in the eighth chapter of Daniel, and by the goats in the twenty-fifth chapter of Matthew, are meant those who are in faith separate from charity, may be evident from their being opposed to the ram and the sheep there mentioned. By the ram and the sheep are meant those who are in charity; for the Lord is called the Shepherd in the Word; the church the sheep-fold; and the men of the church in general are called the flock, and separately, sheep. Now since the sheep are those who are in charity, the goats are those who are not in charity.

62. That those who are in faith separate from charity are meant by he-goats, shall be demonstrated, (1) from experience in the spiritual world; (2) from the Last Judgment, [by showing] upon whom it was executed; (3) from the description given in Daniel of the combat between the ram and the he-goat; and (4) from the neglect of charity by those of whom mention is made in Matthew.

63. (1.) *They who are in faith separate from charity are meant in the Word by he-goats; shown from experience in the spiritual world.* In the spiritual world, to appearance, are found all things that are in the natural world; houses and palaces are seen there, also paradises and gardens, and in them trees of every kind; there are seen fields and fallow lands, plains and meadows, likewise herds and flocks: all resembling those which are seen upon our earth. Nor is there any difference between them, except

that the things of our earth are from a natural origin, while the things of the spiritual world are from a spiritual origin. Angels, therefore, being spiritual, see those things which are from a spiritual origin, just as men see those which are of a natural origin. All the things which appear in the spiritual world are correspondences, for they correspond to the affections of the angels and spirits. It is for this reason that they who are in the affection for good and truth, and thence are in wisdom and intelligence, dwell in magnificent palaces, around which are parks full of trees which are correspondent; and surrounding these are fields and meadows, in which repose flocks, which are appearances. But with those who are in evil affections there are correspondences of an opposite character. They who are in such affections are either in the hells, confined in workhouses which are without windows, in which nevertheless there is light like that from an *ignis fatuus;* or they are in desert places, and live in huts about which all is barren, and where are serpents, dragons, owls, and other things besides, which correspond to their evils. Between heaven and hell is the intermediate region that is called the world of spirits. Into this every man comes immediately after death; and there is there an intercourse of one with another like that which men have with each other upon earth. All things which appear there, too, are correspondences. And there appear there, likewise, gardens, groves, woods with trees and shrubs, also green and flourishing fields; and at the same time animals of various kinds, tame and wild; all things in correspondence with the affections of the spirits. There I have often seen sheep and he-goats, and likewise combats between them, similar to the combat described in Daniel, chap. viii. I have seen he-goats with horns bent forwards, and bent backwards; and I have seen them rush furiously upon the sheep. I have seen he-goats with their two horns, with which they fiercely struck the sheep; and when I looked

to see what this [really] was, I saw those who were disputing about charity and faith; and from this it was manifest that faith separate from charity was what appeared like a he-goat, and that the charity from which is faith was what appeared like a sheep. Having often seen these things, I have been enabled to know with certainty that in the Word by goats are meant those who are in faith separate from charity.

64. (2.) *They who are in faith separate from charity are meant in the Word by he-goats; demonstrated from the Last Judgment, [by showing] upon whom it was executed.* The Last Judgment was executed upon those only who were moral in externals, and who were not spiritual or were but little spiritual in internals. Those, however, who were evil in externals as well as internals, were cast into hell long before the Last Judgment; while they who were spiritual in externals and at the same time in internals, were raised into heaven long before the judgment. For the judgment was not executed upon those who were in heaven, nor upon those in hell, but upon those who were in the middle region between heaven and hell, and who there made for themselves seeming heavens. That the Last Judgment was executed upon them and no others, may be seen in the little work concerning the "Last Judgment" (n. 59 and 70); and it will be further seen in the "Continuation concerning the Last Judgment" [a treatise yet to appear], in what will there be said concerning the judgment upon the Reformed: for of these, they who were in faith separate from charity not merely in doctrine but also in life, were cast into hell; while they who were in the same faith as to doctrine only, and still were in charity as to the life, were raised into heaven. From all of which it is manifest that the Lord meant no others by the sheep and the goats, in Matthew (chap. xxv.), where He spake of the Last Judgment.

65. (3.) *They who are in faith separate from charity are meant in the Word by he-goats; proved from the description given in Daniel of the combat between the ram and the he-goat.* All the book of Daniel treats in the spiritual sense of the

things of heaven and the church; as do all things of the whole Sacred Scripture, as is shown in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 5–26). Such, then, is the case with what is said in Daniel (chap. viii.) respecting the combat of the ram and the he-goat, which is as follows: *I saw in a vision a ram, which had two high horns, and the higher came up last; and that with the horn he pushed westward, and northward, and southward, and made himself great. Afterwards I saw a he-goat coming from the west on the face of the whole earth, which had a horn between his eyes, and that he ran at the ram in the fury of his power, and brake his two horns, and cast him to the earth, and trampled him; but that the great horn of the he-goat was broken, and in its place came up four horns, and that out of one of them came forth a little horn, which grew exceeding great toward the south, toward the east, and toward what was pleasant, and even to the host of the heavens; and it cast down unto the earth* [*some*] *from the host and from the stars; and it trampled them. Yea, he raised himself up even to the prince of the host; and from him the daily sacrifice was taken away, and the dwelling-place of his sanctuary was cast down, because he cast down the truth to the earth. And I heard a holy one saying, How long shall be this vision, the daily sacrifice and the wasting transgression, that the holy place and the host shall be given to be trodden down? And he said, Until the evening, the morning; then shall the holy place be justified* (chap. viii. 2–14).

66. That this vision foretells future states of the church is plainly manifest; for it is said that the daily sacrifice was taken away from the prince of the host, the habitation of his sanctuary was cast down, and that the he-goat cast down the truth to the earth; also that the holy one said, *How long shall be the vision, the daily sacrifice and the wasting transgression, that the holy place and the host shall be given to be trodden down?* and that it was *until the evening, the morning, when the holy place will be justified;*

for by *evening* is meant the end of the church, when there will be a new church. Later in the chapter, by the kings of Media and Persia is meant the same as by the ram; and the king of Greece means the same as the he-goat. For the names of kingdoms, nations, and peoples, as well as of persons and places, in the Word, signify things of heaven and the church.

67. Now follows the explanation of the verses: *The ram which had the two high horns, of which the higher came up last*, signifies those who are in faith coming from charity. *His pushing with the horn westward, and northward, and southward*, signifies the dispersion of evil and falsity. *That he made himself great*, signifies increase. *The he-goat which came from the west, on the face of the whole earth*, signifies those who are in faith separate from charity, and the invasion of the church by them; *the west* denotes the evil of the natural man. *Which had a horn between his eyes*, signifies his own intelligence: *his running at the ram in the fury of his power*, signifies that he fought vehemently against charity and its faith: *his breaking his two horns, throwing him to the ground, and stamping upon him*, signifies that he wholly dispersed both charity and faith; for he who disperses the one disperses the other also, since they make a one. *That the great horn of the he-goat was broken*, signifies the non-appearance of his own intelligence: *the coming-up of four horns in its place*, signifies applications of the sense of the letter of the Word in confirmation: *the coming forth of a little horn from one of them*, signifies reasoning that no one can fulfil the Law, and do good of himself: *the growth of that horn toward the south, toward the east, and toward what was pleasant*, signifies its rising-up against all things of the church: *and even to the host of the heavens, and it cast down unto the earth* [*some*] *from the host and from the stars, and it trampled them*, signifies that so were destroyed all the cognitions of good and of truth, which belonged to charity and to faith. *That he raised*

himself up even to the prince of the host, and from him the daily sacrifice was taken away, and the dwelling-place of his sanctuary was cast down, signifies that thus he laid desolate all things belonging to the worship of the Lord and to His church: *that he cast the truth to the ground*, signifies that he falsified the truths of the Word. *By the evening, the morning, when the holy place will be justified*, is signified the end of that church, and the beginning of a new one.

68. (4.) *They who are in faith separate from charity are meant by the goats; shown from their neglect of charity, as is taught in Matthew.* That the same are meant by the goats and the sheep in Matthew (chap. xxv. 31–46), as by the he-goat and the ram in Daniel, is manifest from this: To the sheep are enumerated the works of charity, and it is said that they did them; and to the goats are enumerated the same works of charity, and it is said that they did them not; and the latter are condemned for not doing them. For with those who are in faith separate from charity there is a neglect of works, in consequence of their denying that there is any thing of salvation and of the church in them; and when charity, which consists in works, is thus removed from its place, faith also falls, because faith is from charity; and when there are no faith and charity there is damnation. If all the wicked had been meant in these passages by the goats, the evils done by them would have been enumerated,—not the works of charity which they did not do. The same class are also meant by goats in Zechariah: *Mine anger was kindled against the shepherds, and I will visit upon the goats* (x. 3). Also in Ezekiel: *Behold I judge between cattle and cattle, between the rams and the he-goats. Is it a small thing for you to have eaten up the good pasture, but ye also tread down with your feet the residue of the pastures? Ye have pushed all the feeble sheep with your horns, till ye have scattered them abroad; therefore will I save My flock, that it may be no more a prey* (xxxiv. 17, 18, 21, 22).

X.

FAITH SEPARATE FROM CHARITY DESTROYS THE CHURCH AND ALL THAT BELONGS TO IT.

69. FAITH separate from charity is no faith, since charity is the life, the soul, and the essence of faith. And where there is no faith because there is no charity, there is no church. The Lord therefore says, *When the Son of Man cometh, shall He find faith on the earth?* (Luke xviii. 8.)

70. I have often heard the goats and the sheep talking together on this point, Whether the goats, who have confirmed themselves in faith separate from charity, have any truth. And as they claimed to have much truth, the matter was submitted to examination. They were then asked whether they knew what love is, what charity is, and what good is. And because these were the things that they had separated, the only reply that they could make was, that they did not know. They were asked, "What is sin? what is repentance? and what is the remission of sins?" And because they made answer that, to those who are justified by faith, their sins are remitted so that they no longer appear, they were told that this is not the truth. When asked what regeneration is, they answered either that it is baptism, or that it is the remission of sins through faith; and they were told that this is not the truth. Being asked what a spiritual man is, they replied, "He is one who is justified by the faith which we profess." And it was told them that this is not the truth. Being questioned about redemption, the union of the Father and the Lord, and the unity of God, they gave answers which were not

truths: not to mention other particulars. After the questions and replies, a judgment was given upon the matter in debate, which was this: "They who have confirmed themselves in faith separate from charity have no truth."

71. While they are in the world they cannot believe that this is so; for they who are in falsities do not see but that falsities are truths; and they do not regard it as important to know more than what belongs to their faith. Their faith is separate from the understanding, for it is a blind faith, and therefore they make no search. This, moreover, can be investigated from the Word only, through the medium of enlightenment of the understanding. The truths which are in the Word are therefore turned by them into falsities, by their having faith in their thought, when they meet with love, repentance, remission of sins, and other things beside which have concern with a man's deeds.

72. Such in very truth are they who have confirmed themselves in faith alone, both in doctrine and in life; not they, however, who, although they have been told and have believed that faith alone saves, have nevertheless shunned evils as sins.

THE END.

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TRUTH, object of faith, 2; spiritual comprehended as well as natural, 3; spiritual affection for gives recognition, 4; with it comes spiritual perception of what is true, 5; and faith are one, 6; ancients said truth in place of faith, same word in Hebrew, Amuna, Amen, 6; some who have not the recognition of truth, for want of instruction, and yet have the faith of charity, 30.

UNCIRCUMCISED, those in natural love and not spiritual, the Philistines, 51, 54.

UNDERSTANDING, can be elevated into light of heaven, 3, 32; not to be kept in obedience to faith, 4; will produces nothing from itself without the understanding, nor this without the will: must act together to produce anything, 15.

UNIVERSAL, must be in the whole and every part, 35; universals of faith, 35–37.

WILL, can produce nothing without the understanding, nor this without the will, 15; spiritual mind opened as to only by shunning evils as sins, 32.

WORLD OF SPIRITS, between heaven and hell, 63.

THE
NEW JERUSALEM
AND
ITS HEAVENLY DOCTRINE

THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE

AS LEARNED FROM HEAVEN

TO WHICH IS PREMISED

SOME INFORMATION ABOUT THE NEW HEAVEN AND THE NEW EARTH

BY

EMANUEL SWEDENBORG

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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

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THE NEW JERUSALEM

AND ITS

HEAVENLY DOCTRINE

THE NEW HEAVEN AND NEW EARTH; AND WHAT IS MEANT BY THE NEW JERUSALEM.

1. It is said in the Apocalypse, *I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . . And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. The city had a wall great and high, having twelve gates, and over the gates twelve angels, and names superscribed, which are the names of the twelve tribes of the children of Israel. . . . And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. . . . The city lieth four-square; and the length of it is as large as the breadth, and he measured the city with the reed unto twelve thousand furlongs: the length and the breadth and the height of it were equal. And he measured the wall of it, a hundred and forty-four cubits, the measure of a man, which is, of an angel. And the building of the wall of it was of jasper; but the city was pure gold like unto pure glass. And the foundations of the wall of the city were adorned with every precious stone. The twelve gates were twelve pearls. And the street of the city was pure gold, as it were transparent glass. The glory of God did lighten it, and the lamp thereof is the Lamb. And the nations which*

are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it (xxi. 1, 2, 12–24).

A man in reading these words understands them not otherwise than according to the sense of the letter, namely, that the visible heaven together with the earth is to perish, and a new heaven to come forth; and that upon a new earth the holy city Jerusalem is to descend, and that this is to be in its measures according to the description. But angels understand these things in altogether another way; for they understand the several things spiritually which man understands naturally; and as angels understand them, such is their signification, and this is the internal or spiritual sense of the Word. By a new heaven and a new earth, in the internal or spiritual sense in which angels are, is understood a new church both in the heavens and on earth — the church in both heaven and earth will be spoken of in what follows ; by the city Jerusalem, coming down from God out of heaven, is understood its heavenly doctrine; by its length, breadth, and height, which were equal, are understood all the goods and truths of that doctrine in the complex; by its wall are understood the truths that protect it; by the measure of the wall, which was a hundred and forty-four cubits, which was the measure of a man, which is that of an angel, are understood all those truths in the complex which protect it, and their quality; by the twelve gates, which were of pearls, are understood truths that introduce, as is likewise understood by the twelve angels at the gates; by the foundations of the wall, which were of every precious stone, are understood the knowledges upon which that doctrine is founded; by the twelve tribes of Israel are understood all things of the church, in general and in particular, as also by the twelve apostles; by the gold like unto pure glass, of which were the city and the street, is understood the good of love, from which the doctrine with its truths has its inward light; by the nations that were saved and by the kings of

the earth who shall bring their glory and honor into it, are understood all of the church who are in goods and truths; by God and the Lamb is understood the Lord as to the Divine Itself and the Divine Human. Such is the spiritual sense of the Word, to which the natural sense, which is the sense of the letter, serves as the basis; but still the two senses, the spiritual and the natural, make one by correspondences.

That there is such a spiritual meaning within all these things, there is not space to show here, as it does not belong to this work; but they may be seen shown in the "Heavenly Arcana" in the following numbers: —

By earth or land in the Word is signified the church, especially where the land of Canaan is meant — n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643; because in the spiritual sense by a land is meant the nation which is in it and its worship — n. 1262. The people of the land are those who are of the spiritual church — n. 2928. A new heaven and a new earth signify a new state in the heavens and on earth as to goods and truths, and thus as to the things which are of the church in both — n. 1733, 1850, 2117, 2118, 3355, 4535, 10373. What is understood by the first heaven and the first earth that had passed away, may be seen in the little work on The Final Judgment, and Babylon Destroyed, from the beginning to the end, and particularly n. 65–72. By Jerusalem is signified the church as to doctrine — n. 402, 3654, 9166. By towns and cities are signified the doctrines of the church and of religion — n. 402, 2449, 2712, 2943, 3216, 4492, 4493. By the wall of the city is signified the truth of doctrine that protects — n. 6419. By the gates of the city are signified truths introducing to the doctrine, and by means of the doctrine into the church — n. 2943, 4477, 4492, 4493. By the twelve tribes of Israel were represented, and thence signified, all the truths and goods of the church in general and in particular, and thus all things of faith and love — n. 3858, 3926, 4065, 6335; and by the twelve apostles of the Lord nearly the same — n. 2129, 3272, 3354, 3488, 3858, 6397. By its being said of the twelve apostles, that they were to sit upon twelve thrones and to judge the twelve tribes of Israel, is signified that all are to be judged according to the truths and goods of the church, and

thus by the Lord from Whom these are — n. 2129, 6397. By twelve are signified all things in the complex — n. 577, 2089, 2129, 2130, 3272, 3858, 3913; and the like by one hundred and forty-four, because this number is produced by multiplying twelve by twelve — n. 7973; and also the like by twelve thousand — n. 7973. All the numbers in the Word signify things — n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253; and numbers arising from multiplication have similar signification with the simple numbers of which they are the products — n. 5291, 5335, 5708, 7973. By the measure is signified the quality of a thing as to truth and good — n. 3104, 9603, 10262. By the foundations of the wall are signified knowledges of truth upon which doctrinals are founded — n. 9643. By quadrangular or four-square is signified perfect — n. 9717, 9861. By length is signified good and its extension and by breadth truth and its extension — n. 1613, 9487. By precious stones are signified truths from good — n. 114, 9863, 9865. What is signified by the precious stones in the Urim and Thummim in general and in particular — n. 3862, 9864, 9866, 9905, 9891, 9895. What by jasper of which was the wall — n. 9872. By the street of the city is signified the truth of doctrine from good — n. 2336. By gold is signified the good of love — n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881. By glory is signified Divine truth such as it is in heaven, and intelligence and wisdom therefrom — n. 4809, 5068, 5922, 8267, 8427, 9429, 10574. By nations are signified those in the church who are in good, and hence abstractly the goods of the church — n. 1059, 1159, 1258, 1260, 1261, 1285, 1416, 1849, 4574, 7830, 9255, 9256. By kings are signified those in the church who are in truths, and hence abstractly the truths of the church — n. 1672, 2015, 2069, 4575, 5044. The ceremonies attending coronations of kings involve such things as are of Divine truth, but knowledge concerning them has perished at this day — concerning them — n. 4581, 4966.

2. Before treating of the New Jerusalem and its Doctrine something will be said about the new heaven and the new earth. In the little work on "The Final Judgment and the Destruction of Babylon," it has been shown what is meant by the first heaven and the first earth, after the passing away of

which, and thus after the final judgment was accomplished, a new heaven was created, that is, was formed by the Lord. This heaven was formed of all those who from the Lord's coming down to this time have lived a life of faith and charity, since these only were forms of heaven. For the form of heaven according to which all the consociations and communications are effected there, is the form of the Divine truth from the Divine good that proceeds from the Lord; and this form a man puts on as to his spirit by a life according to Divine truth. That the form of heaven is from this, may be seen in the work on "Heaven and Hell" (n. 200–212); and that all the angels are forms of heaven (n. 51–58, 73–77). From this it may be known of whom the new heaven has been formed; and hence also its quality, namely, that it is altogether of one mind; for he who lives a life of faith and charity, loves another as himself, and by love conjoins him to himself; and they are thus conjoined reciprocally and mutually; for in the spiritual world love is conjunction. Wherefore, when all are doing alike, then from many, and indeed without number, consociated according to the form of heaven, there arises what is of one mind, and there is formed as it were a one; since there is nothing which separates and divides, but everything conjoins and unites.

3. As this heaven has been formed of all who have been of this character from the time of the Lord down to the present time, it is evident that it has been formed not only of Christians but also of Gentiles; but in greatest part from all who have died since the Lord's time in infancy throughout the whole earth; for all these were received by the Lord and brought up in heaven and instructed by angels, and then preserved, that together with the rest they might constitute a new heaven. From this it may be concluded how great that heaven is. That all who die infants are brought up in heaven and become angels, may be seen in the work on "Heaven and Hell" (n. 329–345); also that heaven is formed of Gentiles equally as of Christians (n. 318–328).

4. As to what further regards this new heaven, it is to be known that it is distinct from the ancient heavens which were before the Lord's coming; but still those have been so co-ordinated with this that they together constitute one heaven. That this new heaven is distinct from the ancient heavens is because there was no other doctrine in the ancient churches than the doctrine of love and charity, and they then had no knowledge of any doctrine of faith separate from love and charity. It is owing to this also that the ancient heavens constitute higher expanses, and the new heaven an expanse below them; for the heavens are expanses one above another. In the highest expanses are those who are called celestial angels, the most of whom are from the Most Ancient Church. They who are there are they who are called celestial angels from celestial love, which is love to the Lord. In the expanses under these are those who are called spiritual angels, of whom the most are from the Ancient Church. They who are there are called spiritual angels from spiritual love, which is charity toward the neighbor. Under these are the angels who are in the good of faith, who are those that have lived a life of faith. To live the life of faith is to live according to the doctrine of one's church; and to live is to will and to do. And yet all those heavens make one by influx, both mediate and immediate, from the Lord. But a fuller idea of these heavens may be had from what has been shown in the work on "Heaven and Hell," in the chapter there upon the two kingdoms into which the heavens in general are distinguished (see n. 20–28), and in the chapter on the three heavens (n. 29–40); and respecting mediate and immediate influx, in the citations from the "Heavenly Arcana" (after n. 603); and concerning the Most Ancient and the Ancient Churches, in the small work on "The Final Judgment and the Destruction of Babylon" (n. 46).

5. Thus far concerning the new heaven; and now something will be said about the new earth. By a new earth

is meant a new church on the earth; for when a former church is ceasing to be, a new one is then being established by the Lord; for it is provided by the Lord that there should always be a church on the earth, since by means of the church there is conjunction of the Lord with the human race, and of heaven with the world; because there the Lord is known, and there are Divine truths by which a man is conjoined with Him. That a new church is being established at this day, may be seen in the little work on The Final Judgment (n. 74). That a new church is signified by the new earth, is from the spiritual sense of the Word; for in that sense not any earth or land is signified by earth, but the nation itself which is there and its Divine worship; for this is the spiritual thing in the place of the earth. Besides, by earth or land in the Word without the name of a country added, the land of Canaan is meant; and in the land of Canaan was the church from most ancient times. From this it came about that all the places which were there, and which lay around it on all sides, together with the mountains and rivers which are named in the Word, became representative and significative of those things which are the internals of the church, that are what are called its spiritual things. Hence it is that, as was said, by earth or land in the Word the church is signified, because the land of Canaan is meant; and so likewise here by the new earth. From this it has become a customary thing in the church to speak of the heavenly Canaan, thereby meaning heaven.

That by the land of Canaan is meant in the spiritual sense of the Word the church, has been shown in various places in the "Heavenly Arcana," from which the following will be adduced.

The Most Ancient Church, which was before the flood, and the Ancient Church, which was after the flood, were in the land of Canaan — n. 567 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325; at that time all the places became representative of such things as are in the Lord's kingdom and church — n. 1585, 3686, 4447, 5136; for that reason Abraham was commanded to go thither,

since with his posterity from Jacob a representative church was to be instituted, and a Word to be written, the ultimate sense of which should consist of the representatives and significatives which were there — n. 3686, 4447, 5136, 6516; hence it is that by earth or land and by the land of Canaan in the Word the church is signified — n. 3038, 3481, 3705, 4447, 4517, 5757, 10568.

6. What is meant by Jerusalem in the Word in its spiritual sense will also be briefly told. By Jerusalem is meant the church itself as to doctrine, and this for the reason that there in the land of Canaan and no where else stood the temple, there was the altar, there were made the sacrifices, and thus there was Divine worship itself. On which account three feasts were also celebrated there yearly, and to them every male of the whole land was commanded to go. It is from these things that by Jerusalem in the spiritual sense is signified the church as to worship, or what is the same thing, as to doctrine; for worship is prescribed in doctrine, and is performed according to it. It is said, the holy city, New Jerusalem, coming down from God out of heaven, because in the spiritual sense of the Word by a city and a town is signified doctrine, and by the holy city the doctrine of Divine truth; for Divine truth is what is called holy in the Word. It is called the New Jerusalem for a similar reason that the earth is called new, since, as said just above, by earth the church is signified, and by Jerusalem the church as to doctrine. It is said coming down from God out of heaven, because all Divine truth, from which doctrine is derived, comes down out of heaven from the Lord. That by Jerusalem a city is not meant, though it was seen as a city, is plainly manifest from its being said that its height, like its length and its breadth, was twelve thousand furlongs (ver. 16); and that the measure of its wall, which was a hundred and forty-four cubits, was the measure of a man, which is that of an angel (ver. 17); and also from its being said to be prepared as a bride adorned for her husband (ver. 2); and

afterward the angel said, *Come I will show thee the bride, the Lamb's wife . . . and he showed me the holy city, Jerusalem* (ver. 9, 10). The church is what is called in the Word the bride and the wife of the Lord; the bride before it is conjoined, and the wife when it has been conjoined — see the "Heavenly Arcana" (n. 3103, 3105, 3164, 3165, 3207, 7022, 9182).

7. As particularly regards the doctrine which now follows, that is also from heaven, because it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same with the doctrine which is in heaven. For the church is in heaven equally as on earth, since the Word is there, doctrine from the Word is there, there are temples there and preachings in them, and there are ecclesiastical and civil governments. In a word, the only difference between the things which are in the heavens and those that are on the earth, is, that all things in the heavens are in a more perfect state, because all who are there are spiritual, and spiritual things immensely surpass natural things in perfection. That there are such things in the heavens, may be seen in the work on "Heaven and Hell" throughout, and in particular in the chapter on Governments in Heaven (n. 213–220), and in the chapter on Divine Worship there (n. 221–227). From these statements it may be evident what is meant by the holy city New Jerusalem being seen to come down from God out of heaven. But I will now pass to the doctrine itself which is for the new church, and which, because it has been revealed to me from heaven, is called the heavenly doctrine; for to present this is the purpose of this work.

INTRODUCTION TO THE DOCTRINE.

8. That there is the end of a church when there is no faith because there is no charity, has been shown in the small work on "The Final Judgment and the Destruction of Babylon" (n. 33–39, etc.). As the churches now in the Christian world had become distinct one from another solely by such things as are of faith, and still there is no faith where there is not charity, I would therefore premise here before the doctrine itself, some things respecting the doctrine of charity as it was with the ancients. It is said, the churches in the Christian world, and by them are meant the churches among the Reformed or the Evangelical; but not among the Papists, since the Christian Church is not there. For where this Church is, there the Lord is adored and the Word read; and this is not the case with the Papists. There they are themselves adored, in place of the Lord; and the people are forbidden to read the Word, and the dictate of the Pope is put equal to it, and even above it.

9. The doctrine of charity, which is the doctrine of life, was doctrine itself in the Ancient Churches — concerning which churches see the "Heavenly Arcana" (n. 1238, 2385); and that doctrine conjoined all the churches, and thus out of many made one. For all who lived in the good of charity they acknowledged as men of the church and called brethren, however they might in other respects differ in regard to the truths which at this day are called the truths of faith. In these one instructed another, and this was among their works of charity. And they likewise were not offended if one did not accede to the opinion of another, knowing that every one received truth according to the good he is in. Because the Ancient Churches were such, the men were therefore interior men; and because they were interior, they were wiser. For they who are in the good of love and charity are in heaven as to their internal man, and as to the same they are in an angelic society there which is in similar good. From this

they have an elevation of mind to interior things, and consequently they have wisdom. For wisdom can come from no other source than heaven, that is, through heaven from the Lord; and in heaven there is wisdom because there they are in good. Wisdom is to see truth from the light of truth, and the light of truth is the light which is in heaven. But in process of time that ancient wisdom decreased; for so far as the human race removed itself from the good of love to the Lord and of love toward the neighbor, which love is called charity, so far it also removed itself from wisdom, because so far from heaven. Hence it is that from being internal man has become external, and this by successive steps; and as man has become external, he has also become worldly and corporeal. And when he is such he cares little for the things of heaven, for the enjoyments of earthly loves take entire possession of him, and together with them the evils which are enjoyable to man from those loves; and then the things which he hears about the life after death, about heaven and hell, in a word about spiritual things, are as it were outside of him and not within him, as however they ought to be. This is why the doctrine of charity, which was so highly valued among the ancients, is at this day among the things that are lost. For who at this day has learned what charity in the genuine sense is? and what in the genuine sense the neighbor is? when yet that doctrine not only teaches this, but numberless things besides, of which at this day not the thousandth part is known. The whole Sacred Scripture is nothing else than the doctrine of love and charity; which the Lord also teaches, saying, *Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind: this is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the Law and the Prophets* (Matt. xxii. 37–39). The Law and the Prophets are the Word in the whole and every part.

10. In the following pages there will be appended to each

of the doctrinal chapters references to the "Heavenly Arcana," because in that work the same things have been more fully set forth.

GOOD AND TRUTH.

11. All things in the universe which are according to Divine order have reference to good and truth. Nothing exists in heaven and nothing in the world which has not reference to these two. The reason is that both good and truth proceed from the Divine from which all things are.

12. It is manifest from this that nothing is more necessary for man than to know what good is and what truth is, and how the one has regard to the other, and how the one is conjoined to the other, but it is the most necessary to the man of the church; for as all things of heaven have reference to good and truth, so also do all things of the church, because the good and truth of heaven are also the good and truth of the church. This is the reason that our subject here begins with good and truth.

13. It is according to Divine order that good and truth should be conjoined, and not separated ; and thus that they should be one, and not two; for they proceed conjoined from the Divine, and are conjoined in heaven, and must therefore be conjoined in the church. The conjunction of good and truth is called in heaven the heavenly marriage, for in this marriage are all who are there. It is owing to this that heaven in the Word is compared to a marriage; and that the Lord is called the Bridegroom and Husband, but heaven the Bride and Wife, as likewise the church. Heaven and the church are so called because they who are in them receive Divine good in truths.

14. All the intelligence and wisdom which angels have is from that marriage, and not any of it from good separate from truth, or from truth separate from good. It is similar with the men of the church.

15. As the conjunction of good and truth is like marriage, it is manifest that good loves truth, and that truth in turn loves good, and that the one desires to be conjoined with the other. The man of the church who has not such love and such desire, is not in the heavenly marriage, and thus the church is not as yet in him; for the conjunction of good and truth makes the church.

16. Goods are manifold: in general there is spiritual good and natural good, and both conjoined in genuine moral good. As are the goods, so also are the truths; because truths are of good and are the forms of good.

17. As it is with good and truth, so it is by opposition with evil and falsity, namely, that as all things in the universe which are according to Divine order, have reference to good and truth, so all things which are contrary to Divine order have reference to evil and falsity. Also that as good loves to be conjoined to truth, and truth to good, so evil loves to be conjoined to falsity, and falsity to evil. And also, as all intelligence and wisdom is born of the conjunction of good and truth, so all insanity and foolishness is born of the conjunction of evil and falsity. The conjunction of evil and falsity is called the infernal marriage.

18. From evil and falsity being opposite to good and truth, it is plain that truth cannot be conjoined to evil, nor good to the falsity of evil. If truth is adjoined to evil, it becomes no longer truth, but falsity, because it is falsified; and if good is adjoined to the falsity of evil, it becomes no longer good, but evil, because it is adulterated. But falsity that is not of evil may be conjoined to good.

19. No one who is in evil and its falsity from confirmation and life, can know what good and truth are; since he believes his evil to be good, and his falsity therefrom he believes to be truth. But every one who is in good and its truth from confirmation and life, can know what evil and falsity are. The reason is, that all good and its truth are in their essence heavenly; and that in them which is not in its essence heav-

enly is still from a heavenly origin; but all evil and its falsity are in their essence infernal, and that in them which is not infernal in its essence, is still from an infernal origin: and everything heavenly is in light, but everything infernal is in darkness.

FROM THE HEAVENLY ARCANA.

20. All things and each in the universe have reference to good and truth, and to evil and falsity — the things which are and are done according to Divine order, to good and truth; but the things that are against Divine order, to evil and falsity — n. 2452, 3166, 4390, 4409, 5232, 7256, 10122. So all things with man have reference to the understanding and the will, since man's understanding is a recipient of truth or of falsity, and the will is a recipient of good or of evil — n. 10122. At this day it is known by few what truth in its genuine essence is, because it is little known what good is; when yet all truth is from good, and all good is by truths — n. 2507, 3603, 4136, 9186, 9995. There are four kinds of men — (*a*) those who are in falsities from evil, and those who are in falsities not from evil; (*b*) those who are in truths without good; (*c*) those who are in truths, and by them look and tend to good; (*d*) those who are in truths from good. Each of these kinds will be spoken of in particular.

21. (*a*) *Of those who are in falsities from evil, and those who are in falsities not from evil: thus, of falsities from evil, and falsities from what is not evil.* There are innumerable kinds of falsity, as many indeed as there are evils; and the origins of evils, and their falsities are very many — n. 1188, 1212, 4729, 4822, 7574. There is falsity from evil or the falsity of evil, and there is evil from falsity or the evil of falsity, and falsity from this again, thus by derivation — n. 1679, 2243. From one falsity, especially if it is in the place of a principle, there flow falsities in a continuous series — n. 1510, 1511, 4717, 4721. There is falsity from the lusts of the love of self and of the world, and there is falsity from the fallacies of the senses — n. 1295, 4729. There are falsities of religion, and there are falsities of ignorance — n. 4729, 8318, 9258. There is falsity in which there is good, and there is falsity in which there is not good — n. 2863, 9304, 10109, 10302. There is what is falsified — n. 7318, 7319, 10648. All evil has falsity

with it — n. 7577, 8094. Falsity from the lusts of self-love is the very falsity of evil, and from this are the worst kinds of falsities — n. 4729.

Evil is heavy, and of itself sinks into hell; but not falsity, unless it be from evil — n. 8279, 8298. Good is turned into evil, and truth into falsity, when it falls out of heaven into hell, because it thus falls as it were into a gross and impure atmosphere — n. 3607. Falsities from evil appear as clouds and as foul waters over the hells — n. 8137, 8138, 8146. They who are in the hells speak falsities from evil — n. 1695, 7351, 7352, 7357, 7392, 7699. They who are in evil cannot think anything but what is false, while they think from themselves — n. 7437. More concerning the evil of falsity — n. 2408, 4818, 7272, 8265, 8279; and concerning the falsity of evil — n. 6359, 7272, 9304, 10302.

Every falsity may be confirmed; and when confirmed it appears as truth — n. 5033, 6865, 8521, 8780. Therefore examination ought to be made whether it be truth, before it is confirmed — n. 4741, 7012, 7680, 7950, 8521. Care should be taken not to confirm falsities of religion; because thence is a permission of what is false, which clings to a man after death — n. 845, 8780. How hurtful is the persuasion of falsity — n. 794, 806, 5096, 7686.

Good cannot flow into truths as long as man is in evil — n. 2434. Goods and truths are removed from man so far as he is in evils and in the falsities from them — n. 3402. The greatest care is taken by the Lord that truth be not conjoined to evil, and the falsity of evil to good — n. 3110, 3116, 4416, 5217. Profanation is from their commingling — n. 6348. Truths exterminate falsities, and falsities truths — n. 5207. Truths cannot be received deeply, so long as incredulity reigns — n. 3399.

Truths can be falsified; shown by examples — n. 7318. The evil are allowed to falsify truths; reasons — n. 7332. Truths are falsified by the evil by applying them and thus turning them aside to evil — n. 8094, 8149. The truth is called falsified that has been applied to evil; which is chiefly done by means of fallacies, and by appearances in externals — n. 7344, 8062. The evil are allowed to assault truth, but not good; for they can falsify truth by various interpretations and applications — n. 6677. Truth falsified from evil is opposed to truth and good — n. 8062. Truth falsified from evil has an offensive stench in the other life —

n. 7319. Many things concerning the falsification of truth — n. 7318, 7319, 10648.

There are falsities of religion which agree with good, and there are those which disagree — n. 9258, 9259. Falsities of religion, if they do not disagree with good, do not produce evil, except with those who are in evil — n. 8318. Falsities of religion are not imputed to those who are in good, but to those who are in evil — n. 8051, 8149. Truths not genuine, and also falsities, can be consociated with genuine truths with those who are in good, but not with those who are in evil — n. 3470, 3471, 4551, 4552, 7344, 8149, 9298. Falsities and truths are consociated by appearances from the sense of the letter of the Word — n. 7344. Falsities are made true by good and made mild, because they are applied and turned to good, and evil is removed — n. 8149. Falsities of religion with those who are in good, are received by the Lord as truths — n. 4736, 8149. Good, the quality of which is from falsity of religion, is accepted by the Lord if there is ignorance, with innocence in the ignorance, and a good end — n. 7887. The truths with man are appearances of truth and good, imbued with fallacies; but still the Lord adapts them to genuine truths with the man who lives in good — n. 2053. There are falsities in which is good with those who are without the church and thence in ignorance of truth, also with those who are within a church where are falsities of doctrine — n. 2589–2604, 2861, 2863, 3263, 3778, 4189, 4190, 4197, 6700, 9256. Falsities in which there is not good, are more grievous with those who are within the church than with those who are without the church — n. 7688. Truths and goods are taken away from the evil, in the other life, and are given to the good, according to the Lord's words: *To him that hath shall be given, that he may have abundance; and from him that hath not, shall be taken away that which he hath* (Matt. xxv. 29) — n. 7770.

22. (*b*) *Of those who are in truths and not in good; thus, of truths without good.* Truths without good are not in themselves truths, because they have not life; for all the life in truths is from good — n. 3603. Thus they are as a body without a soul — n. 8530, 9154. Knowledges of truth and good that are only in the memory and not in the life, are believed by such to be truths — n. 5276. The truths are not appropriated to a man, nor do they become his, which he only knows, and acknowledges

from causes that proceed from the love of self and of the world — n. 3402, 3834; but the truths are appropriated which he acknowledges for the sake of the truth itself and the good — n. 3849. Truths without good are not accepted by the Lord — n. 4368; nor do they save — n. 2261. They who are in truths without good are not of the church — n. 3963. They cannot be regenerated — n. 10367. The Lord does not flow into truths, except through good — n. 10367.

Of the separation of truth from good — n. 5008, 5009, 5022, 5028. The quality of truth without good, and the quality of truth from good — n. 1949, 1950, 1964, 5951: from comparisons — n. 5830. Truth without good is morose — n. 1949–1951, 1964. In the spiritual world it appears hard — n. 6359, 7068; and pointed — n. 2799. Truth without good is as the light of winter, in which all things of the earth are torpid and nothing is brought forth; but truth from good is as the light of spring and summer, in which all things blossom and are brought forth — n. 2231, 3146, 3412, 3413. Such wintry light is turned into dense darkness when light from heaven flows in; and then they who are in truths without good come into blindness and stupidity — n. 3412, 3413.

They who separate truths from good are in darkness and in ignorance of truth and in falsities — n. 9186. From falsities they cast themselves into evils — n. 3325, 8094. The errors and falsities into which they cast themselves — n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9222. The Word is closed to them — n. 3773, 4783, 8780. They do not see and attend to all those things which the Lord spake concerning love and charity, thus concerning good — n. 2051, 3416. They know not what good is, thus what heavenly love and charity are — n. 2471, 3603, 4136, 9995. They who know the truths of faith and live wickedly, in the other life abuse truths in order to domineer over others: what they are and what is their lot there — n. 4802.

Truth Divine condemns to hell, but Divine good raises to heaven — n. 2258. Truth Divine terrifies, but not Divine good — n. 4180. What it is to be judged from truth and to be judged from good — n. 2335.

23. (*c*) *Of those who are in truths, and by them look and tend to good; thus, of truths by which there is good.* What a man loves, this he wills, and what a man loves or wills, this he thinks and confirms in various ways: what a man loves or wills, this is

called good; and what a man hence thinks and confirms in various ways, this is called truth — n. 4070. From this it is that truth becomes good when it becomes of the love or will, or when a man loves and wills it — n. 5526, 7835, 10367. And because the love or the will is man's very life, the truth does not live with a man when he merely knows it and thinks it, but when he loves and wills it, and from the love and will does it — n. 5595, 9282. Truths thereby receive life, thus from good — n. 2434, 3111, 3607, 6077. Consequently, truths have life from good, and truths have no life without good — n. 1589, 1947, 1997, 3579, 3180, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729: illustrated — n. 9154. When truths may be said to have gained life — n. 1928. Truth when it is conjoined with good is appropriated to man, because it becomes of his life — n. 3108, 3161. In order that truth may be conjoined to good, there must be consent from the understanding and the will; when this is also from the will, then there is conjunction — n. 3157, 3158, 3161.

Truths while a man is being regenerated enter with the enjoyment of affection, for he loves to do them; and they are reproduced with the same affection because they cohere — n. 2474, 2487, 3040, 3066, 3074, 3336, 4018, 5893, 7967. The affection which is of love always adjoins itself to truths according to the uses of life, and this affection is reproduced with the truths and the truths are reproduced with the affection — n. 3336, 3824, 3849, 4205, 5893, 7967. Good acknowledges nothing else for truth than what is concordant with the affection which is of love — n. 3161. Truths are introduced by means of fitting enjoyments and pleasures — n. 3502, 3512. All genuine affection for truth is from good, and according to it — n. 4373, 8349, 8356. Thus there is insinuation and influx of good into truths, and conjunction — n. 4301: and thus truths have life — n. 7917, 7967.

Because the affection which is of love always adjoins itself to truths according to the uses of life, good recognizes its own truth and truth its own good — n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5407, 5835, 9637. Thence is the conjunction of truth and good — n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623–7627, 7752–7762, 8530, 9258, 10555. Truths also recognize one another and become mutually consociated — n. 9079; and this is from the influx of heaven — n. 9079.

Good is the *esse* of life, and truth is the *existere* of life there-

from; and thus good has its *existere* of life in truth, and truth has its *esse* of life in good — n. 3049, 3180, 4574, 5002, 9154. Hence every good has its truth and every truth has its good, because good without truth *exists* not, and truth without good *is* not — n. 9637. Also good has its form and its quality from truths, thus truth is the form and quality of good — n. 3049, 4574, 6916, 9154: and so truth and good must be conjoined in order to be anything — n. 10555. Hence good is in the constant endeavor and desire to conjoin truths with itself — n. 9206, 9495: illustrated n. 9206: and truths in their turn to conjoin themselves with good — n 9206. The conjunction is reciprocal, of good with truth and of truth with good — n. 5365, 8516. Good acts and truth reacts, but from good — n. 3155, 4380, 4757, 5928, 10729. Truths look to their good as the beginning and end — n. 4353.

The conjunction of truth with good is as the progression of man's life from infancy: he first imbibes truths as things of memory, then rationally, and lastly makes them of his life — n. 3203, 3665, 3690. Also as with offspring, it is conceived, is in the womb, is born, grows up, and becomes wise — n. 3298, 3299, 3308, 3665, 3690. Also as it is with seeds and the ground — n. 3671. And as with water to bread — n. 4976. The first affection for truth is not genuine, but is purified, as man is perfected — n. 3040, 3089. Still, goods and truths not genuine are serviceable for introducing goods and truths that are genuine, and afterward the former are given up — n. 3665, 3690, 3974, 3982, 3986, 4145. Moreover, a man is led by truths to good, and not without truths — n. 10124, 10367.

If a man does not acquire or receive truths, good cannot flow in, thus the man cannot be made spiritual — n. 3387. The conjunction of good and truth is effected according to the increase of inward knowledge — n. 3141. Truths are received by any one according to his capacity — n. 3385.

The truths of the natural man are outward knowledges — n. 3293, 3309, 3310. Outward knowledges and inward knowledges are as vessels — n. 6004, 6023, 6052, 6071, 6077. Truths are the vessels of good, because they are recipient — n. 1496, 1900, 2063, 2261, 2269, 3318, 3365, 3368. Good flows in with man by the internal way, or the way of the soul; but truths by the external way, or that of the hearing and sight; and they are conjoined by the Lord in man's interiors — n. 3030, 3098. Truths

are taken up out of the natural man and implanted in good in the spiritual man, and thus the truths become spiritual — n. 3085, 3086. And afterward they flow thence into the natural man, spiritual good flowing immediately into the good of the natural, but mediately into the truth of the natural — n. 3314, 3573, 4563: illustrated, n. 3314, 3576, 3616, 3969, 3995. In a word, the conjunction of truths with good in a man is in extent and quality as the man is in good as to the life — n. 3834, 3843. Conjunction is effected in one way with the celestial, and in another with the spiritual — n. 10124. Many things concerning the conjunction of good and truth, and how it is effected — n. 3090, 3203, 3308, 4096, 4097, 4345, 4353, 5365, 7623–7627. And in what manner spiritual good is formed by means of truths — n. 3470, 3570.

24. (*d*) *Of those who are in truths from good, thus of truths from good.* The truth that leads to good, and the truth which proceeds from good, what the difference is — n. 2063. Truth is essentially truth only so far as it proceeds from good — n. 4736, 10619; because truth has its *esse* from good — n. 3049, 3180, 4574, 5002, 9144; and its life — n. 2434, 3111, 6077; and because truth is the form or quality of good — n. 3049, 4574, 5951, 9154. Truth is altogether as is good in a man, in like ratio and in like degree — n. 2429. That truth may be truth it must draw its essence from the good of charity and of innocence — n. 3111, 6013. The truths which are from good are spiritual truths — n. 5951.

Truth makes one with good when it proceeds from good, even so far that both together are one good — n. 4301, 4337, 7835, 10252, 10266. The understanding and the will make one mind and one life when the understanding proceeds from the will, because the understanding is the recipient of truth, and the will the recipient of good; but not when man thinks and speaks otherwise than he wills — n. 3623. Truth from good is truth in will and act — n. 4337, 4353, 4385, 4390. When truth proceeds from good, good has an image of itself in the truth — n. 3180.

In the universal heaven and world, and in every thing in them, there is a resemblance of marriage — n. 54, 718, 747, 917, 1432, 2173, 2516, 5194: especially between truth and good — n. 1904, 2173, 2508: since all things in the universe have reference to truth and to good in order to be anything, and to their conjunction in order that anything may be produced — n. 2452, 3166, 4390,

4409, 5332, 7256, 10122, 10555. The men of ancient times also recognized a marriage between truth and good — n. 5194. The law of marriage is, that two shall be one, according to the words of the Lord — n. 10130, 10168, 10169. Also true marriage love descends from heaven and exists from the marriage of truth and good — n. 2728, 2729.

Man is wise so far as he is in good and thence in truths, but not so far as he knows truths and is not in good — n. 3182, 3190, 4884. The man who is in truths from good is actually taken up out of the light of the world into the light of heaven, thus out of obscurity into clearness; but on the other hand he is in the light of the world and in obscurity while he knows truths and is not in good — n. 3190, 3192. Neither does man know what good is before he is in it and knows from it — n. 3325, 3330, 3336. Truths increase immensely when they proceed from good — n. 2846, 2847, 5345: concerning this increase — n. 5355. This increase is as the fruiting of a tree, and as multiplication from seeds, from which are whole gardens — n. 1873, 2846, 2847. Also, so much does wisdom increase, and this to eternity — n. 3200, 3314, 4220, 4221, 5527, 5859, 10303. Also, the man who is in truths from good is so far enlightened; and so far he is in enlightenment when he reads the Word — n. 9382, 10548–10550, 10691, 10694. The good of love is like fire, and the truth therefrom is as light from the fire — n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. Also in heaven the truths from good give forth light — n. 5219. Truths from good, by which is wisdom, increase according to the quality and measure of the love of good, and on the other hand falsities from evil increase according to the quality and manner of the love of evil — n. 4099. The man who is in truths from good comes into angelic intelligence and wisdom, lying hid in his interiors so long as he lives in the world, but opened in the other life — n. 2494. The man who is in truths from good becomes an angel after death — n. 8747.

Truths from good are as generations — n. 9079. They are disposed into series — n. 5339, 5343, 5530, 7408, 10303, 10308. The ordering of truths from good compared to the fibres and the blood-vessels in the body, and thence to the textures and forms, according to the uses of life — n. 3470, 3570, 3579, 9154. Truths from good form as it were a state, and this from the influx of heaven — n. 3584. The truths which are of the principal love

are in the midst, and the rest are remote therefrom according to the degrees of disagreement — n. 3993, 4551, 4552, 5530, 6028. With the evil, the case is opposite — n. 4551, 4552. Truths when they proceed from good are disposed in order in the form of heaven — n. 4302, 4904, 5339, 5343, 5704, 6028, 10303: and this according to the order in which the angelic societies are — n. 10303. All truths, when they proceed from good are conjoined to one another by a kind of affinity; and they are as branches of families from one father — n. 2863. Every truth also has a sphere of extension into heaven according to the quality and measure of the good from which it is — n. 8063. The marriage of good and truth is the church and heaven with man — n. 2731, 7752, 7753, 9224, 9995, 10122. Of the enjoyment and happiness of those with whom there is good in their truths — n. 1470. Truths from good, being conjoined, present an image of man — n. 8370. A man is nothing but his own good and its truth, or evil and its falsity — n. 10298.

In sum: —By truths is faith — n. 4353, 4997, 7178, 10367. By truths is charity toward the neighbor — n. 4368, 7623, 7624, 8034. By truths is love to the Lord — n. 10143, 10153, 10310, 10578, 10645. By truths is conscience — n. 1077, 2053, 9113. By truths is innocence — n. 3183, 3494, 6013. By truths is purification from evils — n. 2799, 5954, 7044, 7918, 9088, 10229, 10237. By truths is regeneration — n. 1555, 1904, 2046, 2189, 9088, 9959, 10028. By truths are intelligence and wisdom — n. 3182, 3190, 3387, 10064. By truths is the beauty of the angels and thus of men as to the interiors that are of their spirit — n. 553, 3080, 4985, 5199. By truths is power against evils and falsities — n. 3091, 4015, 10488. By truths is order, such as is in heaven — n. 3316, 3417, 3570, 4104, 5339, 5343, 6028, 10303. By truths is the church — n. 1798, 1799, 3963, 4468, 4672. By truths man has heaven — n. 3690, 9832, 9931, 10303. By truths man becomes man — n. 3175, 3387, 8370, 10298. Nevertheless, all these things are by truths from good, and not by truths without good; and the good is from the Lord — n. 2434, 4070, 4736, 5147. All good is from the Lord — n. 1614, 2016, 2904, 4151, 9981.

25. *All good and truth is from the Lord.* The Lord is good itself and truth itself — n. 2011, 4151, 10336, 10619. The Lord as to both the Divine and the Human is the Divine good of Di-

vine love; and from that proceeds Divine truth — n. 3704, 3712, 4180, 4577. Divine truth proceeds from the Lord's Divine good, by comparison as light from the sun — n. 3704, 3712, 4180, 4577. Divine truth proceeding from the Lord appears in the heavens as light, and constitutes all the light of heaven — n. 3195, 3227, 5400, 8694, 9399, 9548, 9684. The light of heaven, which is Divine truth united with Divine good, illumines both the sight and the understanding of angels and spirits — n. 2776, 3138. Heaven is in light and heat because it is in truth and good; for Divine truth there is the light, and Divine good there is the heat — n. 3643, 9399, 9400; also in the work on "Heaven and Hell" — n. 126–140. Divine truth proceeding from the Lord's Divine good forms and orders the angelic heaven — n. 3038, 9408, 9613, 10716, 10717. Divine good united to Divine truth, which is in the heavens, is called Divine truth — n. 10196.

Divine truth proceeding from the Lord is the only reality — n. 6880, 7004, 8200. By the Divine truth were all things made and created — n. 2803, 2894, 5272, 7678. Also Divine truth has all power — n. 8200.

Man from himself can do nothing of good, and can think nothing that is true — n. 874–876. Man's rational cannot from itself perceive Divine truth — n. 2196, 2203, 2209. The truths that are not from the Lord, are from man's proprium, and are not truths, but only appear as truths — n. 8868.

All good and truth is from the Lord and nothing from man — n. 1614, 2016, 2904, 4151, 9981. Goods and truths are goods and truths so far as they have the Lord in them — n. 2904, 3061, 8480. Of Divine truth proceeding immediately from the Lord, and of Divine truth proceeding mediately through angels, and of their influx with man — n. 7055, 7056, 7058. The Lord flows into the good with man, and through good into truths — n. 10153. He flows in through good into truths of every kind, especially into genuine truths — n. 2531, 2554. The Lord does not flow into truths separate from good; and there is given no parallelism between the Lord and man as to them, but as to good — n. 1831, 1832, 3514, 3564.

To do good and truth for the sake of good and truth, is to love the Lord and to love the neighbor — n. 10336. They who are in the internal of the Word, of the church, and of worship, love to do good and truth for the sake of good and truth; but they who

are in the external of the same without the internal, love to do good and truth for the sake of themselves and the world — n. 10683. What it is to do good and truth for the sake of good and truth, illustrated by examples — n. 10683.

26. *Of the various kinds of good and truth.* The variety is infinite, and never is anything the same as another — n. 7236, 9002. In the heavens too there is infinite variety — n. 684, 690, 3744, 5598, 7236. The varieties in the heavens are varieties of good; and thence is the distinction of all there — n. 3519, 3744, 3804, 3986, 4005, 4067, 4149, 4263, 7236, 7833, 7836, 9002. These varieties are from truths, which are manifold, by which every one has his good — n. 3470, 3519, 3804, 4149, 6917, 7236. Hence all the angelic societies in the heavens and all the angels in a society are distinguished one from another — n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. But still they act as one by love from the Lord, and thus they regard one end — n. 457, 3986.

Goods and truths in general are distinguished according to degrees into natural, spiritual, and celestial — n. 2069, 3240. There are three degrees of good and of truth therefrom in general according to the three heavens — n. 4154, 9873, 10270. There are goods and thence truths in the internal man of a threefold kind, and of the same number in the external — n. 4154. There is natural good, civil good, and moral good — n. 3768. The natural good, into which some are born, is not good in the other life unless it becomes spiritual good — n. 2463, 2464, 2468, 3408, 3469, 3470, 3508, 3518, 7761. Of natural good that is spiritual, and of that which is not spiritual — n. 4988, 4992, 5032. There is intellectual truth and there is scientific truth — n. 1904, 1911, 2503.

27. *Wisdom is from good, through truths.* How the rational is conceived and born in a man — n. 2094, 2524, 2557, 3030, 5126. It is by the influx of the Lord through heaven into the inward and outward knowledges which are in the man, and elevation thereby — n. 1895, 1899, 1900, 1901. The elevation is according to uses and the love of them — n. 3074, 3085, 3086. The rational is born by means of truths; hence such as these are, such is the rational — n. 2094, 2524, 2557. The rational is opened and is formed by means of truths from good, and it is closed and is destroyed by means of falsities from evil — n. 3108, 5126. A man

is not rational from ability to reason about many things, but from being able to see and perceive whether a thing is the truth or not — n. 1944. A man is not born into any truth, because he is not born into good; but he learns all and becomes imbued with all — n. 3175. It is with difficulty that a man can receive genuine truths, and thus become wise, because of the fallacies of the senses and the persuasions of falsity, and the reasonings and doubts therefrom — n. 3175. A man then begins to be wise when he begins to be averse to reasonings against truths, and to reject doubts — n. 3175. The human rational that is not enlightened mocks at interior truths: examples — n. 2654. Truths are called interior with a man when they have been implanted in his life; and not from his knowing them, though they be truths that are called interior — n. 10199.

The faculty of being wise is in good; hence they who have lived in good in the world, come into angelic wisdom after their departure from the world — n. 5527, 5859, 8321. Within every good there are things innumerable — n. 4005. From good, innumerable things may be known — n. 3612. The multiplication of truth from good — n. 5345, 5355, 5912. By means of truths and by a life according to them the good of infancy becomes the good of wisdom — n. 3504.

There is affection for truth and affection for good — n. 1904, 1997. The quality of those who are in affection for truth, and of those who are in affection for good — n. 2422, 2429. Who can come into affection for truth, and who cannot — n. 2689. All truths are arranged in order under a common affection — n. 9094. Affection for truth and affection for good in the natural man are as brother and sister, but in the spiritual man as man and his wife — n. 3160.

Pure truths are not with man, nor even with an angel, but with the Lord only — n. 3207, 7902. The truths with a man are appearances of truth — n. 2053, 2516. The first truths with a man are appearances of truth from the fallacies of the senses, which nevertheless are successively put off, as he is perfected in wisdom — n. 3131. The appearances of truth with the man who is in good are received by the Lord in lieu of truths — n. 2053, 3207. What and of what quality appearances of truth are — n. 3207, 3357–3362, 3368, 3404, 3405, 3417. The sense of the letter of the Word in many parts is according to appearances — n. 1838. The same truths with one man are more true, with another less

true, and with another are false because falsified — n. 2439. Also, truths are truths according to the correspondence between the natural man and the spiritual — n. 3128, 3138. Truths differ according to the various ideas and perceptions concerning them — n. 3470, 3804, 6917.

Truth when it has been conjoined to good vanishes from the memory, because it then becomes of the life — n. 3108. Truths cannot be conjoined to good except in a free state — n. 3158. Truths are conjoined to good by means of temptations — n. 3318, 4572, 7122. There is in good a continual endeavor to arrange truths in order, and by this means to restore the state for itself — n. 3610. Truths appear unpleasing when communication with good is intercepted — n. 8352. A man can hardly distinguish between truth and good, because he can hardly distinguish between thinking and willing — n. 9995. Good is called in the Word the brother of truth — n. 4267. In a certain aspect, good is also called lord, and truth is called servant — n. 3409, 4267.

THE WILL AND THE UNDERSTANDING.

28. Man has two faculties which make his life: the one is called the will, and the other the understanding. They are distinct from each other, but so created that they may be one; and when they are one, they are called the mind. These, therefore, are the human mind, and all man's life is in them.

29. As all things in the universe which are according to Divine order have reference to good and truth, so do all things in man to the will and the understanding; for good in man is of his will, and truth in him is of his understanding; these two faculties, or these two lives of man, being their receptacles and subjects. The will is the receptacle and subject of all things of good, and the understanding is the receptacle and subject of all things of truth. The goods and truths in a man are nowhere else. And as the goods and truths in a man are not anywhere else, so neither are love and faith anywhere else; since love is of good and good is of love, and faith is of truth and truth is of faith.

30. Now since all things in the universe have reference to good and truth, and all things of the church to the good of love and the truth of faith, and since man is man from those two faculties, therefore these faculties also are treated of in this doctrine. Otherwise a distinct idea respecting them could not be had by man, nor could his thought have a foundation.

31. The will and the understanding also make man's spirit; for his wisdom and intelligence reside in them, and in general his life. The body is only obedience.

32. Nothing is of more concern to be known than how the will and the understanding make one mind. They make one mind as good and truth make one, for there is marriage between the will and the understanding like that which there is between good and truth. The nature of that marriage may be fully evident from the things that have been presented above concerning good and truth — namely, that as good is the *esse* itself of a thing, and truth is the *existere* of the thing therefrom, so the will in a man is the very *esse* of his life, and the understanding the *existere* of his life therefrom. For good, which is of the will, forms itself and presents itself to be seen in the understanding.

33. Those who are in good and truth have will and understanding, but those who are in evil and falsity have not will and understanding. Instead of will they have lust, and instead of understanding they have knowledge by memory. For the truly human will is the receptacle of good, and the understanding the receptacle of truth; wherefore will cannot be said of evil, nor can understanding be said of falsity, because they are opposites; and what is opposite destroys. Hence it is that the man who is in evil and in the falsity therefrom, cannot be said to be rational, wise, and intelligent. With the evil also the interiors of the mind, in which the will and the understanding have their principal seat, are closed. It is believed that the evil also have will and understanding, because they say that they will and that they understand;

but their willing is only lusting, and their understanding is only having acquired knowledge.

FROM THE HEAVENLY ARCANA.

34. Spiritual truths cannot be comprehended unless the following *Universals* are known: — (I.) All things in the universe have reference to good and truth, and to the conjunction of the two, in order to be anything; so to love and faith, and to their conjunction. (II.) In man there are will and understanding; the will being the receptacle of good, and the understanding the receptacle of truth; all things in man having reference to these two and to their conjunction, as all things have reference to good and truth and to their conjunction. (III.) There is an internal man and an external, and they are distinct from each other as are heaven and the world; and nevertheless, they ought to make one, that man may be truly man. (IV.) The light of heaven is that which the internal man is in, and the light of the world is that which the external man is in; and the light of heaven is Divine truth itself, from which is all intelligence. (V.) There is a correspondence between the things which are in the internal man and those which are in the external; and they appear therefore under different forms in the two, so that they can be recognized only by a knowledge of correspondences.

Unless these and many other things are known, incongruous ideas only can be received and formed concerning spiritual and celestial things; and thus the knowledges [*scientifica et cognitiones*] of the external man, without these universals, can render little service to the rational man for understanding and for growth. From this it is plain how necessary knowledges are. These universals have been treated of in many passages in the "Heavenly Arcana" — as follows: —

35. Man has two faculties; one which is called the will, and the other the understanding — n. 35, 641, 3623, 3539, 5969, 10122. These two faculties make the man himself — n. 10076, 10109, 10110, 10264, 10284. As is the quality of those two faculties with him, such is the man — n. 7342, 8885, 9282, 10264, 10284. By them also man is distinguished from beasts, for the reason that a man's understanding can be elevated by the Lord and see Divine truths, and in like manner his will and perceive Divine

goods; and thus a man can be conjoined to the Lord by his two faculties which make the man; but not so can a beast — n. 4525, 5114, 5302, 6323, 9231. And because a man can be so conjoined to the Lord, he cannot die as to his interiors which are of his spirit, but lives forever — n. 5302. A man is not man from the form, but from the good and truth that are of his will and understanding — n. 4051, 5302.

As all things in the universe have reference to good and truth, so all things in man have reference to the will and understanding — n. 803, 10122; for the will is the receptacle of good, and the understanding is the receptacle of truth — n. 3332, 3623, 5835, 6065, 6125, 7503, 9300, 9930. It amounts to the same thing whether you say truth or faith, since faith is of truth and truth is of faith; and it amounts to the same whether you say good or love, since love is of good and good is of love; for what a man believes he calls true, and what a man loves he calls good — n. 4353, 4997, 7178, 10122, 10367. Hence it follows that the understanding is the recipient of faith, and the will the recipient of love; and that faith and love are in the man when in the understanding and will, for the life of man is no where else — n. 7179, 10122, 10367. And because man's understanding can receive faith in the Lord, and the will can receive love to the Lord, by faith and love he can be conjoined to the Lord; and he who can be conjoined to the Lord by faith and love, can never die — n. 4525, 6323, 9231. Love is conjunction, in the spiritual world — n. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081–7086, 7501, 10130.

A man's will is the very *esse* of his life, because it is the receptacle of good; and the understanding is the *existere* of life thence, because it is the receptacle of truth — n. 3619, 5002, 9282. Thus the life of the will is the principal life of man, and the life of the understanding proceeds therefrom — n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110; comparatively, as light proceeds from fire or flame — n. 6032, 6314. Things that come into the understanding and at the same time into the will are appropriated to a man; but not those which come merely into the understanding — n. 9009, 9069, 9071, 9133, 9182, 9386, 9393, 10076, 10109, 10110. Those things become of a man's life that are received by the will and from this by the understanding — n. 8911, 9069, 9071, 10076, 10109, 10110. Every man also is loved and esteemed by others according to the good of his will and thence of his un-

derstanding; for he who wills well and understands well, is loved and esteemed; and he who understands well but does not will well, is rejected and regarded as vile — n. 8911, 10076.

A man also after death remains as is his will and the understanding thence — n. 9069, 9071, 9386, 10153: the things that are of the understanding and not at the same time of the will then vanish, because they are not in the man's spirit — n. 9282. Or, which amounts to the same, a man after death remains as is his love and the faith thence, or as is his good and the truth therefrom; and the things that are of faith and not at the same time of love, or that are of truth and not at the same time of good, vanish because they are not in the man and so are not the man's — n. 553, 2363, 10153. A man can apprehend with the understanding what he does not do from the will, or he can understand what he does not will because it is contrary to his love — n. 3539.

The will and the understanding constitute one mind — n. 35, 3623, 5835, 10122. Those two faculties of life ought to act as one, that man may be man — n. 3623, 5835, 5969, 9300. How perverse is the state of those in whom understanding and will do not act as one — n. 9075. Such is the state of hypocrites, the deceitful, flatterers, and dissemblers — n. 2426, 3573, 4799, 8250. The will and the understanding are brought into unity in the other life, and it is not suffered there to have a divided mind —n. 8250.

Every doctrinal of the church has ideas belonging to it, by which its quality is perceived — n. 3310. The understanding of a doctrinal is according to those ideas, and without an intelligent idea, a man has only an idea of the words, and none of the thing — n. 3825. The ideas of the understanding extend themselves widely into the societies of spirits and angels round about — n. 6599, 6600–6605, 6609, 6613. The ideas of a man's understanding are opened in the other life, and presented to the life, so that their quality is seen — n. 1869, 3310, 5510. Of what quality the ideas of some appear — n. 6200, 8885.

All will of good and understanding of truth is from the Lord; not so the understanding of truth separate from the will of good — n. 1831, 3514, 5482, 5649, 6027, 8685, 8701, 10153. It is the understanding that is enlightened by the Lord — n. 6222, 6608, 10659. To those who are enlightened the Lord gives the ability to see and understand truth — n. 9382, 10659. The enlightenment of the understanding is various according to the states of

man's life — n. 5221, 7012, 7233. The understanding is enlightened so far as a man receives truth with the will, that is, so far as he wills to do according to the truth — n. 3619. The understanding of those is enlightened who read the Word from love of truth and from love of use of life, but not of those who read it from love of fame, honor, or gain — n. 9382, 10548, 10549, 10551. Enlightenment is an actual uplifting of the mind into the light of heaven — n. 10330; shown from experience — n. 1526, 6608. Light from heaven is enlightenment to the understanding, as light from the world is to the sight — n. 1524, 5114, 6608, 9128. The light of heaven is the Divine truth, from which is all wisdom and intelligence — n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. Man's understanding is what is enlightened by that light — n. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569.

The understanding is of such a quality as are the truths from good, from which it has been formed — n. 10064. That is understanding which is formed by truths which are from good, not that which is formed by falsities which are from evil — n. 10675. Understanding is seeing, from experience and knowledge, truths, the causes of things, their connections and consequences, in series — n. 6125. It is understanding to see and to perceive whether a thing be true before it is confirmed, not to be able to confirm every thing — n. 4741, 7012, 7680, 7950, 8521, 8780. The light of confirmation without previous perception of the truth is natural light, and it may be given even with those who are not wise — n. 8780. To see and to perceive whether a thing be true before it is proved, is granted to those only who are affected with truth for the truth's sake, thus who are in spiritual light — n. 8780. All dogmas, even false, can be confirmed so as to appear as truths — n. 2243, 2385, 4677, 4741, 5033, 6865, 7950.

How the rational in a man is conceived and born — n. 2094, 2524, 2557, 3030, 5126. It is from influx of the light of heaven from the Lord through the internal man into the knowledges which are in the external, and elevation thence — n. 1895, 1899, 1900–1902. The rational is born by means of truths, and not by means of falsities; hence such as the truths are, such is the rational — n. 2094, 2524, 2557. The rational is opened and formed by means of truths from good, and it is closed and destroyed by falsities from evil — n. 3108, 5126. The man is not rational who is in falsities from evil; and consequently one is not rational from being able to reason about every thing — n. 1944.

A man hardly knows how to distinguish between the understanding and the will, because he hardly knows how to distinguish between thinking and willing — n. 9995.

Many other things concerning the will and the understanding can be known and concluded from the things that have been here collected concerning good and truth, provided the will is taken instead of good, and the understanding instead of truth; for the will is of good, and the understanding is of truth.

THE INTERNAL AND THE EXTERNAL MAN.

36. Man is so created as to be at the same time in the spiritual world and in the natural world. The spiritual world is where angels are, and the natural world where men are; and as man is so created, there have therefore been given him an internal and an external — an internal by which he may be in the spiritual world, and an external by which he may be in the natural world. His internal is what is called the internal man, and his external what is called the external man.

37. Every man has an internal and an external; but otherwise with the good than with the evil. With the good the internal is in heaven and its light, and the external in the world and its light; and with them the light of the world is illumined by the light of heaven, and thus the internal and the external with them act as one, as efficient cause and effect, or as what is prior and what is posterior. But with the evil the internal is in the world and in its light, and the external is also in the same; for which reason they see nothing from the light of heaven, but only from the light of the world, which they call the light [*lumen*] of nature. It is owing to this that the things of heaven are in thick darkness to them, and those of the world are in light. From this it is plain that the good have an internal man and an external man; while the evil have not an internal man, but an external only.

38. The internal man is what is called the spiritual man, because it is in the light of heaven, which light is spiritual;

and the external man is what is called the natural man, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven and his external in the light of the world, is a spiritual man as to both; but the man whose internal is not in the light of heaven, but only in the light of the world, in which his external also is, is a natural man as to both. It is the spiritual man who in the Word is called living, but the natural man who is called dead.

39. The man whose internal is in the light of heaven and his external in the light of the world thinks both spiritually and naturally, but his spiritual thought flows at that time into his natural thought and is perceived there. The man however whose internal together with his external is in the light of the world, does not think spiritually but materially; for he thinks from such things as are in the nature of the world, all of which are material. To think spiritually is to think of things themselves as they are in themselves, to see truths from the light of truth, and to perceive goods from the love of good; also to see the qualities of things and to perceive affections for them abstractly from matter. But to think materially is to think of, to see, and to perceive those things together with matter, and in matter, and thus grossly and obscurely in comparison.

40. The spiritual internal man viewed in himself is an angel of heaven, and is also in company with angels while he is living in the body, though he does not know it; and after his release from the body he comes among the angels. But the merely natural internal man viewed in himself is a spirit, and not an angel; and while he is living in the body, he too is in company with spirits, but with those who are in hell, and after his release from the body he comes among them.

41. With those who are spiritual men, the interiors are also actually elevated toward heaven, for to that they primarily have regard. But with those who are merely natural, the interiors of the mind are actually turned to the world, because they primarily have regard to that. With every one

the interiors which are of his inner mind are turned to that which he loves above all things; and the exteriors which are of his outer mind are turned in the same direction.

42. They who have only the common idea concerning the internal and external man, believe that the internal man is that which thinks and which wills, and the external that which speaks and which acts; since thinking and willing are internal, and speaking and acting therefrom are external. But it is to be known that when a man thinks intelligently and wills wisely, he thinks and wills from a spiritual internal; but when a man does not think intelligently and will wisely, he thinks and wills from a natural internal. Consequently, when a man thinks well concerning the Lord and concerning those things which are the Lord's, and when he thinks well concerning his neighbor and concerning those things which are his neighbor's, and wills well to them, he then thinks and wills from the spiritual internal, because he then thinks from faith in truth and from love of good, and thus from heaven. But when a man thinks ill concerning these, and wills ill to them, he then thinks and wills from the natural internal, because from faith in falsity and from love of evil, and thus from hell. In a word, so far as a man is in love to the Lord and in love toward the neighbor, so far he is in the spiritual internal, and thinks and wills from it, and also speaks and acts from it; but so far as a man is in the love of self and in the love of the world, so far he is in the natural internal, and thinks and wills from it, and likewise speaks and acts from it.

43. It has been so provided and ordered by the Lord that as far as a man thinks and wills from heaven, so far his spiritual internal man is being opened and formed. The opening is into heaven even to the Lord, and the forming is according to the things which are of heaven. But on the contrary, as far as a man does not think and will from heaven, but from the world, so far his spiritual internal man is being closed, and his external is being opened. The opening is into the

world, and the formation is according to the things which are of the world.

44. Those in whom the spiritual internal man has been opened into heaven to the Lord, are in the light of heaven, and in enlightenment from the Lord, and hence in intelligence and wisdom. These see truth because it is truth, and perceive good because it is good. But those in whom the spiritual internal man has been closed, do not know that there is an internal man, and still less what the internal man is: neither do they believe that there is a Divine, nor that there is a life after death; and thus they do not believe the things which are of heaven and the church. And as they are only in the light of the world, and in enlightenment therefrom, they believe in nature as the Divine, see falsity as truth, and perceive evil as good.

45. He is called a sensual man whose internal is so far external that he believes nothing but what he can see with his eyes and touch with his hands. He is in the lowest degree a natural man, and is in fallacies respecting all things which are of the faith of the church.

46. The internal and external which have been treated of, are the internal and external of man's spirit. His body is only a superadded external, within which they exist; for the body does nothing of itself, but from its spirit which is in it. It is to be known that a man's spirit after its release from the body thinks and wills and speaks and acts equally as before. To think and to will are its internal, and to speak and to act are its external — on which subject see the work on "Heaven and Hell" (n. 234–245, 265–275, 432–444, 453–484).

FROM THE HEAVENLY ARCANA.

47. *The Internal and the External in man.* It is known in the Christian world that man has an internal and an external, or that man is both internal and external; but it is little known what the one and the other are — n. 1889, 1940. The internal man is spiritual, and the external is natural — n. 978, 1015, 4459, 6309,

9701–9709. The way in which the internal man that is spiritual has been formed to the image of heaven, and the external that is natural to the image of the world; from which man was called by the ancients a microcosm — n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472. Thus the spiritual world and the natural world are conjoined in man — n. 6057, 10472. Hence man is such that he can look upward toward heaven, and downward toward the world — n. 7601, 7604, 7697. When he looks upward he is in the light of heaven and sees from it; but when he looks downward he is in the light of the world and sees from it — n. 3167, 10134. Descent from the spiritual world into the natural given through man — n. 3702, 4042.

The internal man that is spiritual and the external man that is natural are altogether distinct — n. 1999, 2018, 3691, 4459. The distinction is such as there is between cause and effect, or between prior and posterior, and there is not continuity — n. 3691, 4154, 5145, 5146, 5711, 6275, 6284, 6299, 6326, 6465, 8603, 10076, 10099, 10181. Consequently the distinction is as between heaven and the world, or between the spiritual and the natural — n. 4292, 5032, 5620, 5639. The interiors and the exteriors of man are not continuous, but they are distinct according to degrees; and every degree has its termination — n. 3691, 4154, 5114, 6326, 6465, 8603, 10099. One who does not perceive the distinctions of man's interiors and exteriors according to degrees, and who does not understand the nature of the degrees, cannot apprehend the internal and the external of man — n. 5146, 6465, 10099, 10181. The things that are in a higher degree are more perfect than those which are in a lower — n. 3405. There are three degrees in man according to the three heavens — n. 4154. Exterior things are more remote from the Divine with man, wherefore they are relatively obscure, and they are general — n. 6451: they are also relatively inordinate — n. 996, 3855. Interior things are more perfect, because nearer to the Divine — n. 5146, 5147. In the internal there are thousands and thousands of things which appear in the external as one general thing — n. 5707. Hence thought and perception are clearer as they are more interior — n. 5920. Hence it follows that a man ought to be in internals — n. 1175, 4464.

The interiors of the mind with a man who is in love and charity, are actually elevated by the Lord; otherwise they would look

downward — n. 6952, 6954, 10330. Influx and enlightenment from heaven with man is an actual elevation of the interiors by the Lord — n. 7816, 10330. The man is elevated when he rises to spiritual things — n. 9922. A man comes into the light, thus into intelligence, so far as he is elevated from externals toward interiors; and this is being withdrawn from sensual things, as called by the ancients — n. 6183, 6313. Elevation from the external to interiors is as from dark clouds into light — n. 4598.

Influx from the Lord is through the internal man into the external — n. 1940, 5119. Interiors can flow into exteriors and not the reverse, thus there is spiritual influx and not physical; that is, from the spiritual man into the natural, and not from the natural into the spiritual — n. 3219, 5119, 5250, 5427, 5428, 5477, 6322, 9109, 9110. From the internal, where it is peaceful, the Lord rules the external, where it is turbulent — n. 5396.

The internal can see all things in the external, but not the reverse — n. 1914, 1953, 5427, 5428, 5477. While man lives in the world he thinks in the external from the internal, thus his spiritual thought flows into the natural and there presents itself naturally — n. 3679. When man thinks well, it is from the internal or spiritual in the external or natural — n. 9704, 9705, 9707. The external man thinks and wills according to the conjunction with the internal — n. 9702, 9703. There is interior thought and there is exterior: the quality of the one and the other — n. 2515, 2552, 5127, 5141, 5168, 6007. The thought and affection that are in the internal are not perceived by man while he lives in the world, but what is in the external therefrom — n. 10236, 10240. In the other life however externals are taken away, and man is then let into his internals — n. 8870. Then it becomes plain of what quality the internals are — n. 1806, 1807.

The internal produces the external — n. 994, 995. And then the internal invests itself with things by which it can produce the effect in the external — n. 6275, 6284, 6299; and by which it can then live in the external — n. 1175, 6275. The Lord conjoins the internal or spiritual man to the external or natural, when He regenerates it — n. 1577, 1594, 1904, 1999. The external or natural man is then reduced into order by means of the internal or spiritual, and is subordinated — n. 9708.

The external must be subordinate and subject to the internal — n. 5077, 5125, 5128, 5786, 5947, 10272. The external was so

created as to serve the internal — n. 5947. The internal must be lord, and the external its minister, and in a certain respect its servant — n. 10471.

The external ought to be in correspondence with the internal, that there may be conjunction — n. 5427, 5428, 5477. The quality of the external when it corresponds with the internal, and its quality when it does not correspond — n. 3493, 5422, 5423, 5427, 5428, 5477, 5511. There are in the external man things which correspond and agree with the internal, and there are things which do not correspond and agree — n. 1563, 1568.

The external has its quality from the internal — n. 9912, 9921, 9922. How great the beauty of the external man is when conjoined with the internal — n. 1590. And how great its ugliness when not conjoined — n. 1598. Love to the Lord and charity toward the neighbor conjoin the external man to the internal — n. 1594. Unless the internal man is conjoined to the external, there is no bearing fruit — n. 3987.

The interiors flow successively into the exteriors, even into the extreme or ultimate; and there they exist and subsist together — n. 634, 6239, 9215, 9216. They not only flow in successively, but in the ulitmate they also form what is simultaneous: in what order — n. 5897, 6451, 8603, 10099. All the interiors are held in connection by the first, by means of the ultimate — n. 9828. Thence also strength and power are in the ultimate — n. 9836. Also that responses have been given and revelations made from the ultimates — n. 9905, 10548. Hence also the ultimate is holy more than the interiors — n. 9824. Hence in the Word "first and last" signify all things and each, thus the whole — n. 10044, 10329, 10335.

The internal man is open to him who is in Divine order; but it is closed to him who is not in Divine order — n. 8513. There is not conjunction of heaven with the external man without the internal — n. 9380. Evils and the falsities of evil close the internal man, and they make a man to be only in externals — n. 1587, 10492. Especially evils from the love of self — n. 1594. The interiors are closed even to the sensual which is the ultimate, if the Divine is denied — n. 6564. With the intelligent and learned of the world who from the sciences confirm themselves against the things of heaven and the church, the internal is more closed than with simple-minded unbelievers — n. 10492.

Since the internal man is in the light of heaven and the external in the light of the world, therefore they who are in the external without the internal, that is, they with whom the internal is closed, do not care for the internal things of heaven and the church — n. 4464, 4946. In the other life they do not even endure internal things — n. 10694, 10701, 10707. They believe nothing — n. 10396, 10400, 10411, 10429. They love themselves and the world above all things — n. 10407, 10412, 10420. However they may appear in externals, their interiors, or the things of their thought and affection are unseemly, foul, and profane — n. 1182, 7046, 9705, 9707. The ideas of their thought are material, and not at all spiritual — n. 10582. And further concerning the quality of those in whom the internal that looks to heaven is closed — n. 4459, 9709, 10284, 10286, 10429, 10472, 10492, 10602, 10683.

So far as the internal which is spiritual is opened, truths and goods are multiplied; and so far as the internal which is spiritual is closed, so far truths and goods vanish — n. 4099. The church is in the internal spiritual man, because that is in heaven, and not in the external without the internal — n. 10698. Hence the external church with a man is nothing without the internal church — n. 1795. External worship without internal worship, is no worship — n. 1094, 1175. Concerning those who are in the internal of the church, of worship, and of the Word; concerning those who are in the external in which is the internal; and concerning those who are in the external without the internal — n. 10683. The external without the internal is hard — n. 10683.

The merely natural man, unless he become spiritual by regeneration, is in hell — n. 10156. All who are in the external without the internal, or with whom the internal is closed, are in hell — n. 9128, 10483, 10489.

Man's interiors are actually turned according to the loves — n. 10702. In all things and in each there must be an internal and an external, that they may subsist — n. 9473.

Lofty and high in the Word signifies internal — n. 1735, 2148, 4210, 4599. Hence in the Word, higher is interior, and lower is exterior — n. 3084.

48. *The Natural and the Spiritual.* How perverse it is that the world at this day attributes so much to nature, and so little to the Divine — n. 3483. Why it is so — n. 5116. When yet all things and each in nature not only had existence but also con-

tinually subsist from the Divine; and this through the spiritual world — n. 775, 8211. Divine, celestial, and spiritual things terminate in nature — n. 4240, 4939. Nature is the ultimate plane on which they stand — n. 4240, 5651, 6275, 6284, 6299, 9216. Celestial, spiritual, and natural things follow and succeed each other in order; in like manner Divine things with them, because they are from the Divine — n. 880, 4938, 4939, 9992, 10005, 10017, 10068. Celestial things are the head, spiritual things the body, and natural things the feet — n. 4938, 4939. They also flow in in an order like that in which they follow and succeed each other — n. 4938, 4939. The good of the inmost or third heaven is called celestial, the good of the middle or second heaven is called spiritual, and the good of the ultimate or first heaven is called spiritual natural; whence it can be known what is the celestial, the spiritual, and the natural — n. 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068; and in the work on "Heaven and Hell" — n. 20–28, 29–40.

All things of the natural world are from the Divine through the spiritual world — n. 5013. Consequently the spiritual is in every thing natural, just as the efficient cause is in the effect — n. 3562, 5711; or as effort is in motion — n. 5173; and as the internal is in the external — n. 3562, 5326, 5711. And since the cause is the very essential in the effect, as effort is in motion, and as the internal in the external, it hence follows that the spiritual is the very essential in the natural; and so the Divine from which all is — n. 2987–3002, 9701–9709. Spiritual things are presented in the natural, and the things so presented are representatives and correspondences — n. 1632, 2987–3002. Hence universal nature is a theatre representative of the spiritual world, that is, of heaven — n. 2758, 2999, 3000, 4939, 8848, 9280. All things in nature are disposed in order and series according to ends — n. 4104. This is from the spiritual world, that is, from heaven, because ends which are uses reign there — n. 454, 696, 1103, 3645, 4054, 7038. Man has been so created that Divine things, descending according to order into nature, are perceived with him — n. 3702.

In every man who is in Divine order there is an internal and an external, his internal is called the spiritual, or the spiritual man, and his external is called the natural, or the natural man — n. 978, 1015, 4459, 6309, 9701–9709. The spiritual man is in the light of heaven, and the natural man in the light of the world — n. 5965.

The natural man can not see through anything from itself, but from the spiritual — n. 5286. The natural is as it were a face, in which the interiors see themselves, and thus a man thinks — n. 5165. The spiritual man thinks in the natural, thus naturally, so far as it comes to the sensual perception of the natural — n. 3679, 5165, 6284, 6299. The natural is the plane in which the spiritual terminates — n. 5651, 6275, 6284, 6299, 9216. The spiritual sees nothing unless the natural corresponds — n. 3493, 3620, 3623. The spiritual or internal man can see what is doing in the natural or external, but not the reverse; for the spiritual flows into the natural, not the natural into the spiritual — n. 3219, 4667, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110. The natural man from his own light, which is called the lumen of nature, knows nothing concerning God, nor concerning heaven, and the life after death, neither does he believe if he hears, unless spiritual life, which is light from heaven, flows into the natural light — n. 8944.

The natural man from itself, because it is so from nativity, is opposed to the spiritual man — n. 3913, 3928. Therefore, so long as they are opposed, a man feels it irksome to think concerning spiritual and heavenly things, but pleasant to think of natural and corporeal things — n. 4096. He is nauseated at the things of heaven, and even at the bare mention of the spiritual — learned from experience — n. 5006, 9109. Merely natural men regard spiritual good and truth as a servant — n. 5013, 5025. When nevertheless the natural man ought to be subordinate to the spiritual and serve it — n. 3019, 5168. The spiritual man is said to serve the natural when the natural seeks from the intellectual what may confirm the things that it lusts for, especially when it does this from the Word — n. 3019, 5013, 5025, 5168. How merely natural men appear in the other life, and the quality of their state and lot there — n. 4630, 4633, 4940–4952, 5032, 5571.

The truths which are in the natural man are called knowledges [*scientifica et cognitiones*] — n. 3293. To the natural man, in itself regarded, belongs the material imagination, and affections such as belong to beasts — n. 3020. But there is genuine power of thought and imagination from the internal or spiritual man when the natural man sees, acts, and lives from the spiritual — n. 3493, 5422, 5423, 5427, 5428, 5477, 5510.

The things that are in the natural man, compared with the things in the spiritual man, are relatively general — n. 3513, 5707; and so they are relatively obscure — n. 6686.

There is an inner and an outer natural in man — n. 3293, 3294, 3793, 5118, 5126, 5497, 5649; and also an intermediate between them — n. 4570, 9216. The unburdenings of the spiritual man are made into the natural and through it — n. 9572.

They who do good merely from the natural disposition and not from religion are not received in heaven — n. 8002, 8772.

49. *The Light of Heaven, in which the spiritual man is.* There is great light in the heavens — n. 1117, 1521, 1533, 1619–1632. The light in the heavens by many degrees exceeds the noonday light on earth — n. 1117, 1521, 4527, 5400, 8644. That light has been often seen by me — n. 1522, 4527, 7174. The light to the angels in the inmost or third heaven is as light from the sun, but the light to the angels in the second heaven is as light from the moon — n. 1529, 1530. Light in the inmost heaven is flamy, but in the second is white — n. 7570.

All light in the heavens is from the Lord as the Sun there — n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. The Lord is the Sun of the angelic heaven; and the Sun is His Divine love — n. 1521, 1529, 1530, 1531, 1837, 4321, 4696, 7078, 7083, 7173. The Divine truth proceeding from the Lord appears in the heavens as light and gives all the light of heaven; and hence that light is spiritual light — n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. The Lord is therefore called Light in the Word — n. 3195. Because that light is Divine truth, Divine wisdom and intelligence are in that light — n. 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684. The manner in which light from the Lord flows into the heavens illustrated by the circles of rays round the sun — n. 9407. That the Lord is the Sun to the heavens, and that all the light there is from Him, may be seen in the work concerning "Heaven and Hell" — n. 116–125. And that the light from that Sun is the Divine truth, and the heat from that Sun is the Divine good of Divine love — n. 126–140.

The light of heaven illumines both the sight and the understanding of angels and of spirits — n. 2776, 3138. The light there is according to their intelligence and wisdom — n. 1524, 3339: attested from the Word — n. 1529, 1530. There are as many differences of light in the heavens as there are angelic soci-

eties — n. 4414; because there are in the heavens perpetual varieties as to good and truth, thus as to wisdom and intelligence — n. 684, 690, 3241, 3744, 3745, 5598, 7236, 7833, 7836. That heaven is in light and heat signifies that it is in wisdom and in love — n. 3643, 9399, 9400.

The light of heaven illumines man's understanding — n. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569. When a man is raised from the sensual, he comes into milder natural light, and at length into heavenly light — n. 6313, 6315, 9407. There is elevation into the light of heaven when man is elevated into intelligence — n. 3190. How great light has been perceived when I have been withdrawn from worldly ideas — n. 1526, 6608. The sight of the internal man is in the light of heaven, and therefore man is able to think analytically and rationally — n. 1532. The light of heaven from the Lord is always present with man, but it flows in so far as the man is in truths from good — n. 4060, 4214. The light is according to truth from good — n. 3094. In the spiritual world truths shine — n. 5219. Spiritual heat and spiritual light make the true life of man — n. 6032.

The light of the world is for the external man, the light of heaven for the internal — n. 3223, 3224, 3337. The light of heaven flows into natural light, and the natural man is wise so far as he receives the light of heaven — n. 4302, 4408. There is correspondence between these lights — n. 3225. Things that are in the light of heaven cannot be seen from the light of the world with man, which is called his natural light; but things that are in the light of the world can be seen from the light of heaven — n. 9577. Hence they who are in the light of the world only, which is called natural light, do not perceive those things which are of the light of heaven — n. 3108. The light of heaven is thick darkness to those who are in falsities from evil — n. 1783, 3337, 3413, 4060, 6907, 8197. With the evil the light of the world is glowing, and as far as it is glowing, the things that are in the light of heaven are darkness to them — n. 6907. The light of the world is not seen by angels — n. 1521, 1783, 1880.

In the heavens all light is from the Lord, and all shade from the ignorance and the proprium of the angels and spirits; hence are modifications and variegations of light and shade, which are colors there — n. 3341. Of the variegations of light by the Urim and Thummim — n. 3862.

The light of those who are in faith separate from charity is snowy, and like the light of winter — n. 3412, 3413. That light is turned into mere darkness when light from heaven flows in — n. 3412. Concerning the light of those who are in persuasive faith and in a life of evil — n. 4416. Of what quality the light appears with those who are in intelligence from proprium, and of what quality with those who are in intelligence from the Lord — n. 4419. There is light in the hells, but fatuous — n. 1528, 3340, 4214, 4418, 4531. The light there is as that from a coal-fire — n. 1528, 4418, 4531. They who are in the hells appear to themselves in their own light as men, but in the light of heaven as devils and monsters — n. 4532, 4533, 4674, 5057, 5058, 6605, 6626. All things in the light of heaven appear such as they are — n. 4674. The hells are said to be in thick darkness and in darkness because they are in falsities from evil — n. 3340, 4418, 4531. Darkness signifies falsity, and thick darkness the falsity of evil — n. 1839, 1860, 7688, 7711.

50. *Of the Sensual Man, who is in the lowest degree natural* (as above n. 45). The sensual is the ultimate of man's life, adhering to his corporeal, and inhering in it — n. 5077, 5767, 9212, 9216, 9331, 9730. He is called a sensual man who judges and concludes concerning all things from the senses of the body, and who believes nothing but what he can see with the eyes and touch with the hands, saying that these things are something, but rejecting others — n. 5094, 7693. Such a man thinks in outmosts, and not interiorly in himself — n. 5089, 5094, 6564, 7693. His interiors are closed, so that he sees nothing of truth there — n. 6564, 6844, 6845. In a word he is in gross natural light and so perceives nothing that is from the light of heaven — n. 6201, 6310, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845. Hence he is interiorly against the things that are of heaven and the church — n. 6201, 6316, 6844, 6845, 6948, 6949. The learned who have confirmed themselves against the truths of the church are sensual — n. 6316.

Sensual men reason sharply and shrewdly, because their thought is so near their speech as to be almost in it, and because they place all intelligence in speech from memory alone — n. 195, 196, 5700, 10236. But they reason from the fallacies of the senses, with which the multitude are captivated — n. 5084, 6948, 6949, 7693. Sensual men are crafty and malicious above others — n. 7693,

10236. The avaricious, adulterers, the voluptuous, and the deceitful are especially sensual — n. 6310. Their interiors are foul and filthy — n. 6201. By them they communicate with the hells — n. 6311. They who are in the hells are sensual, and the deeper they are in them the more sensual they are — n. 4623, 6311. The sphere of infernal spirits conjoins itself with man's sensual nature, from behind — n. 6312. They who reasoned from the sensual, and thence against the truths of faith, were called by the ancients serpents of the tree of knowledge — n. 195–197, 6398, 6949, 10313. Man's sensual part and the sensual man, further described — n. 10236; and the exterior of the sensual in man — n. 9731.

Sensual things ought to be in the last place, not in the first; and with the wise and intelligent man they are in the last place and subject to things more internal; but with the unwise man they are in the first place and have dominion; such men are they who are properly called sensual — n. 5077, 5125, 5128, 7645. If sensual things are in the last place and are subject to more internal things, the way is opened by means of them to the understanding, and truths are drawn forth by a kind of extraction, as it were — n. 5580.

The sensual things of man stand nearest to the world and admit things that flow to them from the world, and as it were sift them — n. 9726. The external or natural man communicates with the world by those sensuals, and with heaven by rationals — n. 4009. Thus sensual things minister in supplying what serves the interiors of men — n. 5077, 5081. There are sensual things that minister to the intellectual part, also those that minister to the will part — n. 5077.

Unless the thought be raised from sensual things, a man has little wisdom — n. 5089. A wise man thinks above what is sensual — n. 5089, 5094. When his thought is raised above sensuals, a man comes into clearer natural light, and at length into heavenly light — n. 6183, 6313, 6315, 9407, 9730, 9922. The ancients had knowledge concerning elevation above sensual things, and withdrawal from them — n. 6313. Man can see with his spirit things that are in the spiritual world, if he can be withdrawn from the sensuals that are of the body, and be raised by the Lord into the light of heaven — n. 4622. The reason is that the body has not sensation, but a man's spirit in the body; and

so far as it is in the body its sensation is gross and obscure, and thus in darkness, but so far as it is not in the body, it is in clear sensation and in light — n. 4622, 6614, 6622.

The ultimate of the understanding is sensual knowledge, and the ultimate of the will is sensual enjoyment — n. 9996. The difference between the sensuals that man has in common with beasts, and those sensuals that are not in common with them — n. 10236. There are sensual men who are not evil, because their interiors have not been so closed: concerning their state in the other life — n. 6311.

51. *Knowledges* [*Scientiæ et Cognitiones*], *by which the internal spiritual man is opened.* Outward knowledges [*scientifica*] those are called that are in the external or natural man and its memory, but not those which are in the internal or spiritual man — n. 3019, 3020, 3293, 3309, 4967, 9918, 9922. Outward knowledges, because they are of the external or natural man, are comparatively things for service, inasmuch as the external or natural man was made to serve the internal or spiritual, as the world was made to serve heaven — n. 5077, 5125, 5128, 5786, 5947, 10272, 10471. The external man is relatively the world, because on it are inscribed the laws of the Divine order that is in the world; and the internal man is relatively heaven, because on it are inscribed the laws of the Divine order that is in heaven — n. 4523, 4524, 5368, 6013, 6057, 9278, 9279, 9283, 9709, 10156, 10472; also in the work concerning "Heaven and Hell" — n. 51–58.

There are knowledges that concern natural things, knowledges concerning the civil state and life, and knowledges concerning the spiritual state and life — n. 5774, 5934. But for the sake of distinction, those which belong to the spiritual state and life are called inward knowledges [*cognitiones*], which are chiefly doctrinals — n. 9945.

A man ought to be imbued with the knowledges of both kinds, because by them he learns to think, then to understand what is true and good, and at length to be wise, that is, to live accordingly — n. 129, 1450, 1451, 1453, 1548, 1802. Knowledges are the first things on which is built and founded man's life, both civil and moral, and also the spiritual, but they must be learned for the sake of use of life as their end — n. 1489, 3310. Inward knowledges open the way to the internal man, and then conjoin

it with the external according to uses — n. 1563, 1616. The rational is born by knowledges, inward and outward — n. 1895, 1900, 3086; yet not by these knowledges themselves, but by affection for uses from them and according to that affection — n. 1895. The internal man is opened and is successively perfected by means of knowledges, if the man has good use for an end, especially a use that regards eternal life — n. 3086. Then spiritual things from the celestial and the spiritual man meet the knowledges in the natural man and adopt those which agree — n. 1495. Uses of heavenly life are then extracted, refined, and elevated by the Lord, through the internal man, from the knowledges that are in the natural man — n. 1895, 1896, 1900–1902, 5871, 5874, 5901. And the knowledges that are incongruous and adverse are rejected to the sides and exterminated — n. 5871, 5886, 5889. The sight of the internal man calls nothing forth from the knowledges of the external man, but such things as are of its love — n. 9394. Knowledges of both kinds are disposed in their little groups and conjoined according to the loves by which they have been introduced — n. 5881. Then under the sight of the internal man those are in the midst and in clearness that are of the love, but those which are not of the love are at the sides and in obscurity — n. 6068, 6084. Knowledges with man are successively implanted in his loves and have their abode in them — n. 6325. Man would be born into all knowledge and thence into intelligence if he were born into love to the Lord and into love toward the neighbor; but because he is born into the love of self and of the world, he is born into total ignorance — n. 6323, 6325. Knowledge, intelligence, and wisdom are the sons of love to the Lord and of love toward the neighbor — n. 1226, 2049, 2116.

Knowledges outward and inward because they belong to the external or natural man are in the light of the world; but truths that have been made of the love and faith, and have thus obtained life, are in the light of heaven — n. 5212; still the truths that have thus obtained life, are comprehended by man through natural ideas — n. 5510. Spiritual influx is through the internal man into the knowledges that are in the external — n. 1940, 8005. Knowledges outward and inward are the receptacles and as it were vessels of truth and good belonging to the internal man — n. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922. Therefore by vessels in the Word in the spiritual sense are

signified knowledges — n. 3068, 3069, 3079, 9394, 9544, 9723, 9724. Knowledges are as it were mirrors, in which the truths and goods of the internal man appear and are perceived as in an image — n. 5201. The truths and goods are there together as in their ultimate — n. 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071, 6077. Knowledges, because they are in the light of the world, are involved, as in a thicket, and obscure in comparison with the things that are in the light of heaven; as are the things in the external man in comparison with the things that are in the internal — n. 2831; wherefore also by thicket in the Word is signified such knowledge — n. 2831; and also by the obscurity of a cloud — n. 8443, 10551.

A beginning is to be drawn from truths of doctrine that are from the Word, and these must first be acknowledged; afterward it is allowable to consult knowledges for confirming the truths, and so they are corroborated — n. 6047. Thus it is allowable for those who are in an affirmative state respecting the truths of faith to confirm them intellectually by means of outward knowledges, but not for those who are in a negative state; because the preceding affirmative draws all things to its side, but the preceding negative draws all things to its own — n. 2568, 2588, 3913, 4760, 6047. There is affirmative doubting, and there is negative doubting, the former with some who are good, and the latter with the evil — n. 2568. To enter from the truths of faith into knowledges is in accordance with order; but on the other hand to enter from knowledges into the truths of faith is contrary to order — n. 10236; for the reason that influx is spiritual, and not physical or natural; thus from the truths of faith because they are spiritual, into knowledges because they are natural — n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9109, 9110.

One who is in negative doubt which in itself is negation, and who says that he will not believe until he is persuaded by things that are known, in no case believes — n. 2094, 2832. They who do so become insane as to the things that are of the church and of heaven — n. 128–130. They fall into the falsities of evil — n. 232, 233, 6047; and in the other life when they think about spiritual things they are as it were drunken — n. 1072. More concerning their quality — n. 196. Examples to illustrate that spiritual things cannot be apprehended if the order of entrance into them is inverted — n. 233, 2094, 2196, 2203, 2209. Many of the

learned are more insane in spiritual things than the simple, because they are in the negative, and have knowledges in abundance by which they confirm their negative — n. 4760. The example of a learned man who could understand nothing concerning spiritual life — n. 8629. They who reason from knowledges against the truths of faith, reason acutely; for they do so from the fallacies of the senses, which are captivating and persuasive, because they can with difficulty be shaken off — n. 5700. They who understand nothing of truth, and also they who are evil, can reason about the truths and goods of faith, and yet be in no enlightenment — n. 4214. Merely to confirm a dogma is not the part of an intelligent man; because a falsity can be as easily confirmed as a truth — n. 1017, 2482, 2490, 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780. They who reason about the truths of the church, whether a thing be so or not, are evidently in obscurity respecting truths, and not yet in spiritual light — n. 215, 1385, 3033, 3428.

There are knowledges which admit truths Divine, and there are those which do not — n. 5213. Vain knowledges are to be destroyed — n. 1489, 1492, 1499, 1500. Knowledges are vain that have for their end and that confirm the loves of self and of the world, and that draw away from love to the Lord and love toward the neighbor; because such knowledges shut up the internal man, even so that a man cannot afterward receive anything from heaven — n. 1563, 1600. Knowledges are means of becoming wise, and they are means of becoming insane; by them the internal man may be opened, or it may be closed; and so the rational may be cultivated, or may be destroyed — n. 4156, 8628, 9922.

Knowledges effect nothing after death, but the things which a man by means of knowledges has taken into his understanding and life — n. 2480. Still after death outward knowledges all remain, but they become quiescent — n. 2476–2479, 2481–2486.

The same knowledges are false with the evil because they are applied to things that are evil, and are true with the good because they are applied to things that are good — n. 6917. The truths of knowledge with the evil are not truths, though they appear as truths while they speak them, because evil is within them, and from it they are falsified; and with the evil the knowledge of those truths does not even deserve to be called knowledge, because it is without life — n. 10331.

It is one thing to be wise, another to understand, another to

know, and another to do; but still with those who are in spiritual life these follow in order and correspond; and in the doing or in deeds they are together — n. 10331. Also it is one thing to know, another to acknowledge, and another to have faith — n. 896.

An example showing the quality of the appetite for knowing which spirits have — n. 1973. Angels have an unbounded desire for knowing and for being wise, since knowledge, intelligence, and wisdom are spiritual food — n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 6277, 8562, 9003.

Among the ancients the chief knowledge or science was that of correspondences, but at this day it has been lost — n. 3021, 3419, 4280, 4844, 4964, 4966, 6004, 7729, 10252. This knowledge existed in the East and in Egypt — n. 5702, 6692, 7097, 7779, 9391, 10407; and their hieroglyphics were from it — n. 6692, 7097. The ancients by the knowledge of correspondences introduced themselves into the inner knowledge of spiritual things — n. 4749, 4844, 4966. The Word is written throughout by mere correspondences, and thereby is its internal or spiritual sense; the existence of which sense cannot be known without a knowledge of correspondences, nor what the Word contains — n. 3131, 3472, 3485, 8615, 10687. How much the knowledge of correspondences surpasses other knowledges — n. 4280.

52. *Of the natural memory which belongs to the external man, and of the spiritual memory which belongs to the internal man.* Man has two memories, the outer and the inner, or the natural and the spiritual — n. 2469–2494. Man does not know that he has an inner memory — n. 2470, 2471. How much the inner memory excels the outer — n. 2473. The things which are in the outer memory are in natural light, but the things which are in the inner memory are in spiritual light — n. 5212. It is from the interior memory that man is able to think and to speak intellectually and rationally — n. 9394. The things that a man has thought and spoken and done, and the things which he has heard and seen, are all and each inscribed in the inner memory — n. 2474, 7398. That memory is man's book of life — n. 2474, 9386, 9841, 10505. In the inner memory are the [truths] that have been made of the faith, and the goods that have been made of the love — n. 5212, 8067. Things that have become habitual and have

been made of the life are in the inner memory — n. 9394, 9723, 9841. Knowledges [*scientifica et cognitiones*] belong to the outer memory — n. 5212, 9922. They are in very deep shade and as a dense thicket relatively to what is of the inner memory — n. 2831. A man in the world speaks in language from the outer memory — n. 2472, 2476. Spirits and angels speak from the inner memory, and from this they have a universal language, which is such that they can all converse together, from whatever land they may be — n. 2472, 2476, 2490, 2493; concerning which language see the work concerning "Heaven and Hell" — n. 234–245; as also concerning the wonders of the inner memory that remains with man after death — n. 463.

53. *The fallacies of the senses, in which merely natural and sensual men are* — n. 45 above. Merely natural and sensual men think and reason from the fallacies of the senses — n. 5084, 5700, 6948, 6949, 7693. The nature of fallacies of the senses — n. 5084, 5094, 6400, 6948: to which may be added that there are fallacies of the senses in natural things, in civil, in moral, and in spiritual, and many in each; but I wish here to enumerate some of the fallacies in spiritual things. One who thinks from the fallacies of the senses cannot understand: — (1) That a man can after death appear as a man, that he can enjoy senses as before, and consequently that so can angels. (2) They think that the soul is only something vital, purely ethereal, of which no idea can be held. (3) That it is the body only which feels, sees, and hears. (4) That man is like the beast, with the difference that a man can speak from his thought. (5) That nature is the all and the first, from which are all things. (6) That a man is disposed and learns to think by means of the influx of interior nature and its order. (7) That there is no spiritual; and, if there is, it is a purer natural. (8) That a man can not enjoy any happiness, if deprived of the enjoyments of the love of glory, of honor, and gain. (9) That conscience is only an ailment of the mind, from bodily weakness or want of success. (10) That the Lord's Divine love is the love of glory. (11) That there is no Providence, but that all things flow from one's own prudence and intelligence. (12) That honors and riches are the real blessings that are given by God. Such with other like things are the fallacies of the senses in spiritual things. Hence it may be evident that heavenly things cannot be apprehended by those who are merely natural

and sensual. They are merely natural and sensual in whom the internal spiritual man is closed, and only the natural open.

LOVE IN GENERAL.

54. The very life of man is his love, and such as his love is, such is his life, and indeed such is the whole man. But it is the ruling or reigning love which makes the man. This love has many loves subordinate to it, which are derivations from it. These appear under various aspects, but still they are every one within the ruling love, and make one kingdom with it. The ruling love is as their king and head. It directs them, and through them as mediate ends it looks to and intends its own end, which is both the primary and the last of all; and this it does both directly and indirectly. That which is of the ruling love is what is loved above all things.

55. What a man loves above all things is continually present in his thought, and also in his will, and makes his veriest life. For example: he who loves wealth above all things, whether it be money or possessions, is continually revolving in his mind how he may procure it to himself, rejoices inmostly when he acquires it, grieves inmostly when he loses it, for his heart is in it. He who loves himself is mindful of himself in everything, thinks of himself, speaks of himself, acts for the sake of himself; for his life is the life of self.

56. That which a man loves above all things, he has for his end. He has regard to it in all things and in everything. It is in his will like a river's unseen current, which draws him along and carries him away, even when he is doing something else; for it is this that animates him. Such is that which one man searches out in another and also sees, and according to it either leads him or acts with him.

57. A man is altogether such as is the ruling [love] of his life. By this he is distinguished from others. According to this becomes his heaven if he is good, and his hell if he is evil.

It is his will itself, his proprium, and his nature; for it is the very *esse* of his life. This cannot be changed after death, for it is the man himself.

58. From his ruling love, and according to it, every one has all his enjoyment, satisfaction, and happiness: for a man calls that which he loves enjoyment, because he feels it; but that which he thinks of and does not love, he may also call enjoyment, but it is not his life's enjoyment. The enjoyment of a man's love, is what to him is good; and that which is not enjoyed is what to him is evil.

59. There are two loves from which all things good and true exist, as from their very sources; and there are two loves from which all things evil and false exist. The two loves from which all goods and truths exist, are love to the Lord and love toward the neighbor; and the two loves from which all evils and falsities exist, are the love of self and the love of the world. These two loves are altogether opposite to the other two.

60. The two loves from which are all goods and truths, which as above said are love to the Lord and love toward the neighbor, make heaven in a man, and they therefore reign in heaven; and because they make heaven in a man, they also make the church in him. The two loves from which are all evils and falsities, which as above said, are the love of self and the love of the world, make hell in a man ; and they therefore reign in hell.

61. The two loves from which are all goods and truths, which as has been said, are the loves of heaven, open and form the internal spiritual man, because they reside in it; but the two loves from which are all evils and falsities, when they rule, close and destroy the internal spiritual man, and cause man to be natural and sensual, according to the measure and nature of their dominion.

FROM THE HEAVENLY ARCANA.

62. Love is the *esse* of man's life — n. 5002. Man, spirit, and angel, are altogether as their love is — n. 6872, 10177, 10284. Man has for an end that which he loves — n. 3796. What a man loves and has for an end, reigns universally with him; that is, in all things and each — n. 3796, 5130, 5949. Love is spiritual heat, and the very vital principle of man — n. 1589, 2146, 3338, 4906, 7081–7086, 9954, 10740. All interior things in man, which are of his understanding and will, are disposed into form according to his ruling love — n. 2023, 3189, 6690. Love is spiritual conjunction — n. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081–7086, 7501, 10130; and in the same numbers that hence all in the spiritual world are consociated according to their loves. Affection is the continuous extension of love — n. 3938. All enjoyment, pleasure, satisfaction, happiness, and joy of heart, are of love; and their quality is according to the quality of the love — n. 994, 995, 2204. There are as many genera and species of enjoyments and pleasure as there are of affections of love — n. 994, 995, 2204. The enjoyment of the love is the more vile as it is more external — n. 996. Man has life after death of a quality such as his love is — n. 2363.

63. More concerning love and its essence and quality may be known from what was said above and collated concerning good and truth, concerning the will and the understanding; and also concerning the internal and the external man; because all things which are of love have reference to goods and to evils, and likewise all things that are of the will itself; and because the two loves of heaven open and form the internal spiritual man, but the two loves of hell close and destroy it. Hence applications can be made and conclusions drawn as to the quality of love in general and in particular.

64. Loves have also been treated of in the work on "Heaven and Hell," where it is shown that the Lord's Divine in the heavens is love to Him and love toward the neighbor (n. 13–19); that all who are in the hells, are in evils and thence in falsities fom the loves of self and of the world — n. 551–565; that the enjoyments of every love are changed in the other life into such as correspond with them — n. 485–490; and that spiritual heat in its essence is love — n. 133–140.

THE LOVES OF SELF AND OF THE WORLD.

65. The love of self is to will well to self alone, and not to others except for the sake of self — not even to the church, to one's country, to any human society, or to a fellow-citizen, and to do good to them only for the sake of one's own reputation, honor, and glory. For unless the man sees this in the goods which he does to them, he says in his heart, What matters it? why should I do this? and what do I get from it? and so lets it pass. From which it is manifest that he who is in the love of self does not love the church, nor his country, nor society, nor a fellow-citizen, nor any good, but only himself.

66. A man is in the love of self when in the things which he thinks and does, he does not regard his neighbor, and thus not the public, and still less the Lord, but only himself and his own; consequently, when he does everything for the sake of himself and his own, and when if anything is done for the sake of the public and his neighbor, it is only for the appearance.

67. It is said, for the sake of himself and his own ; for he who loves himself, loves also his own, who are in particular his children and grandchildren, and in general all who make one with him, and whom he calls his own. To love all these is likewise to love himself, for he regards them as in himself, and himself in them. Among those whom he calls his own are also all who praise, honor, and pay court to him.

68. The man is in the love of self who despises his neighbor in comparison with himself, who holds him as an enemy if he does not favor him, and if he does not pay him reverence and devotion. Still more in the love of self is he who for such reason hates his neighbor, and persecutes him; and more still he who for those reasons burns with revenge against him, and desires his ruin. Such persons at length come to delight in cruelty.

69. What the nature of the love of self is, may be evident

from a comparison with heavenly love. Heavenly love is to love uses for the sake of uses, or goods for the sake of goods, which the man performs to the church, to his country, to human society, and to a fellow-citizen. But he who loves them for the sake of himself, loves them no otherwise than as his servants, because they are of service to him. It follows from this that he who is in the love of self wishes to have the church, his country, human societies, and his fellow-citizens serve him, and not he them. He puts himself above them, and them below himself.

70. Moreover, as far as one is in heavenly love, which is to love uses and goods, and to be affected with enjoyment of heart when he performs them, so far he is led by the Lord, because that love is what He is in, and what is from Him. But as far as any one is in the love of self, so far he is led by himself; and so far as he is led by himself, he is led by his proprium; and man's proprium is nothing but evil; for evil is his hereditary tendency, which is to love himself above God, and the world above heaven.

71. The love of self is also such that as far as loose rein is given it, that is, as far as external bonds are removed, which are fear of the law and its penalties and fear for the loss of reputation, honor, gain, office, and life, so far he rushes on, until he not only wishes to rule supremely over the whole world, but even over heaven, and over the Divine Itself. To him there is in no wise any bound or end. This lurks in every one who is in the love of self, though it be not manifest before the world, where such reins and bonds hold him back; and every such man where met by impossibility, waits there until it becomes possible. From these various causes one who is in such love does not know that such insane and unbounded desire lies hidden within him. That it is nevertheless so, every one can see in potentates and kings, for whom there are not such checks, bonds, and impossibilities, and who rush on and subjugate provinces and kingdoms as far as success attends them, and aspire to power and

glory without limit; and still more in those who extend their sway into heaven, and transfer all the Divine power of the Lord to themselves, continually desiring more.

72. There are two kinds of dominion, one that of love toward the neighbor, the other that of the love of self. These two kinds of dominion are in their essence altogether opposite to each other. He who rules from love toward the neighbor, wishes good to all, and loves nothing more than to perform uses, thus to be of service to others. To serve others is to do good to them from wishing well to them, and to perform uses. This is his love, and this is the enjoyment of his heart. He too as far as he is elevated to dignities, is likewise glad; not however for the sake of the dignities, but for the sake of the uses which he is then able to perform in larger abundance and in a greater degree. Such is dominion in the heavens. But he who rules from the love of self wishes good to no one, but only to himself and his own. The uses which he performs are for the sake of his own honor and glory, which to him are the only uses. Serving others is to him for the purpose of being served, of being honored, and of ruling. He courts dignities, not for the sake of the goods he may perform, but to be in eminence and glory, and thence in his heart's enjoyment.

73. The love of dominion also remains with every one after his life in the world, but to those who have ruled from love toward the neighbor, rule is also intrusted in the heavens. Yet not they, but the uses and the goods which they love then rule; and when uses and goods rule, the Lord rules. They on the other hand who have ruled in the world from the love of self, after their life in the world are in hell, and are in vile slavery there.

74. From these statements it is now known who are in the love of self. But it matters not how they appear in outward form, whether elated or humble; for such things are in the inner man; and by most the inner man is concealed, and the outer is schooled to feign the things which belong to love for

the public and the neighbor, and thus things contrary to itself; and this also for the sake of self. For they know that loving the public and the neighbor affects all interiorly, and that they themselves are loved and esteemed accordingly. All are so affected because heaven flows into that love.

75. The evils which those have who are in the love of self are in general contempt for others, envy, enmity against those who do not favor them, hostility therefrom, hatreds of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty. And where there are such evils, there is also contempt for the Divine, and for Divine things which are the truths and goods of the church. If they honor these, it is only with the mouth and not with the heart. And because such evils arise therefrom, there are also similar falsities, for from evils come falsities.

76. But the love of the world is to wish to divert to one's self the wealth of others by every art, and to place the heart in riches, and to suffer the world to draw one back and to lead him away from spiritual love, which is love toward the neighbor, and thus away from heaven. In the love of the world are those who desire to draw away the goods of others to themselves by various arts, especially those who do it by cunning and deceit, making no account of the neighbor's good. They who are in this love covet the goods of others; and as far as they do not fear the laws, and the loss of reputation for their avarice, they dispossess them, and indeed rob them.

77. But the love of the world is not opposite to heavenly love to such a degree as the love of self is, since so great evils are not hid away in it. That love is manifold. There is the love of wealth, that one may be exalted to honors; there is the love of honors and dignities that one may gain wealth; there is the love of wealth for the sake of the various ways of using it with which one is delighted in the world; there is the love of wealth for the mere sake of wealth, such love as have the avaricious; and so on. The end for the sake of which

wealth is sought, is called its use; and the end or use is that from which the love derives its quality. For the love is such as the end is which it has in view: all other things serve it as means.

78. In a word, the love of self and the love of the world are altogether opposite to love to the Lord and love toward the neighbor. Wherefore the love of self and the love of the world are infernal loves, reigning also in hell, and likewise making hell in man. But love to the Lord and love toward the neighbor are heavenly loves; they reign also in heaven, and likewise make heaven in man.

79. From what has now been said, it may be seen that in these two loves and from them are all evils. For the evils which have been enumerated above (n. 75), are general evils: the rest which have not been enumerated, because they are particular, are derived and flow forth from them. It may be evident from this, that because man is born into those two loves, he is born into evils of every kind.

80. In order that man may know evils, he must know their origins; and unless he knows evils, he cannot know goods, and thus cannot know what he is. Hence it is that these two origins of evils are here described.

FROM THE HEAVENLY ARCANA.

81. *The loves of self and of the world.* As love to the Lord and love toward the neighbor or charity make heaven, so the love of self and the love of the world where they reign make hell; wherefore these loves are opposites — n. 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7489, 7490, 8232, 8678, 10455, 10741–10743, 10745. From the love of self and the world are all evils — n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742. From the love of self and the world are contempt of others, enmity, hatred, revenge, cruelty, and deceit; thus every evil and every wickedness — n. 6667, 7372–7374, 9348, 10038, 10742. These loves rush on, so far as the reins are given them, the love of self even toward God's throne — n. 7375, 8678. The

love of self and the love of the world are destructive of human society and of heavenly order — n. 2045, 2057. Because of these loves, the human race instituted governments and submitted themselves to authority, that they might be in safety — n. 7364, 10160, 10814. Where these loves reign, the good of love and the good of faith are either rejected, or suffocated, or perverted — n. 2041, 7491, 7492, 7643, 8487, 10455, 10743. In these loves there is not life, but spiritual death — n. 7494, 10731, 10741. The quality of these loves described — n. 1505, 2219, 2363, 2364, 2444, 4221, 4227, 4948, 4949, 5721, 7366–7377, 8678. All cupidity and lust is of the love of self and the world — n. 1668, 8910.

The loves of self and of the world are serviceable as means, and in no wise as the end — n. 7377, 7819, 7820. While a man is being reformed, those loves are inverted to serve as means and not as the end, and so to be as the soles of the feet and not as the head — n. 8995, 9210. With those who are in the loves of self and of the world, there is not the internal, but the external without the internal; because the internal is closed toward heaven, and the external is open toward the world — n. 10396, 10400, 10409, 10411, 10422, 10429.

They who are in the loves of self and of the world do not know what charity is, what conscience is, and what the life of heaven is — n. 7490. So far as a man is in the love of self and of the world, he does not receive the good and truth of faith which continually flow in with man from the Lord — n. 7491. With those who are in the loves of self and the world there are external restraints, but no internal restraints; wherefore on the removal of the external they rush into every wickedness — n. 10744–10746. In the spiritual world all turn themselves according to the loves; they who are in love to the Lord and in love toward the neighbor turn to the Lord, while they who are in the love of self and in the love of the world turn back from the Lord — n. 10130, 10189, 10420, 10742. The quality of the worship in which there is the love of self — n. 1304, 1306–1308, 1321, 1322. The Lord rules the world by means of the evil, in leading them by their own loves, that have relation to the love of self and the love of the world — n. 6481, 6495. The evil as well as the good can discharge their functions and perform uses and goods, because they regard honors and gain as rewards, for the sake of which they likewise perform them in outward form — n. 6481, 6495.

That all who are in the hells are in evils and thence in falsities from the loves of self and the world, may be seen in the work on "Heaven and Hell"— n. 551–565.

82. *Of man's proprium* (n. 70); *that it is the love of self and the world.* Man's proprium is nothing but dense evil — n. 210, 215, 731, 874–876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. Man's proprium is what belongs to the will — n. 4328. Man's proprium is loving himself before God, and the world before heaven, and regarding the neighbor as of no account in comparison with himself; thus it is the love of self and the world — n. 694, 731, 4317, 5660. From man's proprium springs not only every evil but also every falsity, and this falsity is the falsity of evil — n. 1047, 10283, 10284, 10286. Man's proprium is hell in him — n. 694, 8480. Therefore one who is being led by his proprium cannot be saved — n. 10731. The good which man does from proprium is not good, but in itself evil, because done for the sake of self and the world — n. 8478.

The proprium of man must be separated that the Lord may be present — n. 1023, 1044; and it is actually being separated when man is being reformed — n. 9334–9336, 9452–9454, 9938. This is done by the Lord alone — n. 9445. By regeneration man receives a heavenly proprium — n. 1937, 1947, 2881, 2883, 2891. This appears to man as his proprium; yet it is not his, but the Lord's with him — n. 8497. They who are in this proprium are in freedom itself, for it is freedom to be led by the Lord and by His proprium — n. 892, 905, 2872, 2886, 2890, 2892, 4096, 9586, 9587, 9589–9591. All freedom is from proprium, and its quality is according to the proprium — n. 2880. The quality of the heavenly proprium — n. 164, 5660, 8480. How the heavenly proprium is implanted — n. 1712, 1937, 1947.

83. *Of man's hereditary nature* (n. 70 and 79), *that it is the love of self and the world.* Men, however many, are born into evils of every kind, even so that what is their own is nothing but evil — n. 210, 215, 731, 874–876, 987, 1047, 2307, 2308, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. Therefore man must be born again, that is, regenerated, in order to receive a new life from the Lord — n. 3701.

Hereditary evils are derived from parents and ancestors in a long series back, they grow and are accumulated; and they are not, as is believed, from the first man because of his eating of the

tree of knowledge — n. 313, 494, 2910, 3469, 3701, 4317, 8550. Therefore hereditary evils are at this day more malignant than formerly —n. 2122. Infants who die infants and are brought up in heaven, from their hereditary nature are nothing but evils — n. 2307, 2308, 4563. From this they are of various disposition and inclination — n. 2300. With every one there are interior evils from the father, and there are exterior evils from the mother — n. 1815, 3701.

To his hereditary evils man superadds new evils of himself, which are called actual evils — n. 8551. In the other life no one suffers punishment for hereditary evils, but for actual evils, which return — n. 966, 2308. The more malignant hells are kept separate, that they may not operate into the hereditary evils with men and spirits — n. 1667, 8806.

Hereditary evils are the evils of the love of self and the world, which consist in a man's loving himself before God, and the world before heaven, and making the neighbor of no account — n. 694, 4317, 5660. And because those evils are contrary to the goods of heaven and contrary to Divine order, man cannot but be born into mere ignorance — n. 1050, 1902, 1992, 3175. Natural good is connate with some, but still it is not good, because prone to all evils and falsities; and this good is not accepted in heaven unless it be made spiritual good — n. 2463, 2464, 2468, 3304, 3408, 3469, 3470, 3508, 3518, 7761.

LOVE TOWARD THE NEIGHBOR, OR CHARITY.

84. It must first be told what the neighbor is, since it is the neighbor who is to be loved, and toward whom charity is to be exercised; for unless it be known what the neighbor is, charity may be exercised in like manner without distinction equally toward the evil and the good. Thereby charity becomes not charity, for the evil from benefits received do evil to the neighbor, while the good do good.

85. It is the common opinion at this day that every man is equally the neighbor, and that good is to be done to every one who stands in need of help. But it concerns Christian

prudence to search out well what a man's life is, and to exercise charity accordingly. The man of the internal church does this with discrimination, and thus intelligently; but the man of the external church does it without discrimination, because he is not able thus to note distinctions.

86. The distinctions of the neighbor which the man of the church ought by all means to know, are according to the good which there is in each one; and as all good proceeds from the Lord, therefore in the highest sense and in supereminent degree the Lord is the Neighbor, from Whom is the origin of neighbor. It follows from this that as much as any one has of the Lord in himself, so far he is the neighbor; and as no one receives the Lord, that is, good which is from Him, in the same manner as another, one is therefore not the neighbor in the same manner as another. For all who are in the heavens and all who are good on the earth differ in good. There is in no case found in two persons good which is altogether one and the same. It must be various in order that each good may subsist by itself. But all these varieties of good, and thus all the distinctions of neighbor, which are in accordance with the reception of the Lord, that is, in accordance with the reception of good from Him, no man, not even an angel, can ever know, save in general, and thus the genera and their species. Nor does the Lord require anything more from the man of the church than to live according to what he knows.

87. As the good in each one is different from that of another, it hence follows that the quality of the good determines in what degree and in what respect any one is the neighbor. That this is so, is plain from the Lord's parable concerning him who fell among the robbers, whom lying half dead the priest passed by, and also the Levite; but the Samaritan, after he had bound up his wounds and poured in oil and wine, lifted him upon his own beast and brought him to an inn, and gave orders that care should be taken of him. Because this Samaritan exercised the good of charity,

he is called the neighbor (Luke x. 29–37). From this it may be known that they who are in good are the neighbor. The oil and the wine which the Samaritan poured into his wounds also signify good and its truth.

88. From what has been said it is now plain that in the universal sense good is the neighbor, because a man is the neighbor according to the quality of the good which is in him from the Lord. And because good is the neighbor, so is love; for all good is of love; and thus every man is the neighbor according to the quality of the love which is in him from the Lord.

89. That love is what causes one to be the neighbor, and that every one is the neighbor according to the quality of his love, is plainly manifest from those who are in the love of self. They recognize as neighbor those who love them the most; that is, so far as they are their own. These they embrace, they kiss, they do good to them and call them brethren. Indeed, because these are evil they call them their neighbor above others. Others they hold as their neighbor in proportion as these love them, and thus according to the measure and quality of their love. Such persons derive the origin of neighbor from themselves, for the reason that their love makes and determines it. But they who do not love themselves above others — as is the case with all who are of the Lord's kingdom — will derive the origin of the neighbor from Him Whom they ought to love above all things, thus from the Lord; and they will hold each one as their neighbor according to the quality of his love to the Lord and from Him. From these things it is clear from whence the origin of the neighbor is to be derived by the man of the church; and that every one is neighbor according to the good which he has from the Lord; and thus that good itself is the neighbor.

90. That it is so the Lord also teaches in Matthew, for He said to those who were in good, that they gave Him to eat, that they gave Him to drink, gathered Him in, clothed

Him, visited Him, and came to Him in prison: and then that so far as they did it to one of the least of His brethren, they did it to Him (xxv. 34–40). In these six kinds of good, when understood in the spiritual sense, all the kinds of neighbor are comprehended. From this also it is plain that when good is loved, the Lord is loved; for the Lord is He from Whom good is, Who is in good, and Who is good itself.

91. But not only is man in the singular the neighbor, but also man collectively; for a society, smaller or larger, is the neighbor, and so is one's country, the church, the Lord's kingdom, and above all the Lord Himself. These are the neighbor to whom good is to be done from love. These are also ascending degrees of neighbor, for a society of many is neighbor in a higher degree than an individual man; in a still higher degree is one's country, in a degree still higher is the church, in a degree higher still is the Lord's kingdom, but in the highest degree is the Lord. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.

92. A society is the neighbor more than an individual because it consists of many. Toward it charity is to be exercised in a similar manner as toward an individual man, namely, according to the quality of the good that is in it; and thus in a manner altogether different toward a society of the upright from that toward a society of those not upright. A society is loved when its good is consulted from the love of good.

93. One's country is the neighbor more than a society, because it is like a parent; for in it the man was born, it feeds him, and protects him from injuries. Good is to be done to one's country from love according to its necessities, which chiefly have regard to its sustenance, and to the civil life and the spiritual life of those who are there. He who loves his country, and does good to it from wishing well to it, in the other life loves the Lord's kingdom; and he who loves the Lord's kingdom loves the Lord, because the Lord is the all in all of His kingdom.

94. The church is the neighbor more than one's country; for he who takes care for the church takes care for the souls and the eternal life of those who are in his country. Wherefore he who takes care for the church from love, loves his neighbor in a higher degree; since he desires and wishes for others heaven and happiness of life to eternity.

95. The Lord's kingdom is the neighbor in a still higher degree; for the Lord's kingdom consists of all who are in good; not only those who are on the earth, but those who are in the heavens. Thus the Lord's kingdom is good with all its quality in the aggregate. When this is loved, all who are in good are individually loved.

96. These are the degrees of the neighbor, and according to these degrees does love ascend with those who are in love toward the neighbor. But these degrees are degrees in successive order, in which the prior or higher is to be regarded in preference to the posterior or lower; and as the Lord is in the highest, and He is to be regarded in each of the degrees as the end to be looked to, so He is to be loved above all persons and above all things. From these things it may now be evident how love to the Lord conjoins itself with love toward the neighbor.

97. It is in common speech that every one is neighbor to himself, that is, that every one should take care for himself first; but the doctrine of charity teaches how this is to be understood. Every one should look out for himself so as to have the necessaries of life, namely, sustenance, clothing, habitation, and the many more things which are of necessity required in the civil life in which he is; and this not only for himself, but also for those dependent on him; and not only for the present time, but also for the time to come. For unless one procures for himself the necessaries of life, he cannot be in a state to exercise charity; since he is in want of all things.

98. But how every one ought to be neighbor to himself may be evident from this comparison. Every one ought to

provide food and clothing for his body. This must be the first thing, but to the end that he may have a sound mind in a sound body. And every one ought to provide food for his mind, namely, such things as are of intelligence and wisdom, to the end that it may be in a state to serve his fellow-citizen, human society, his country, and the church, thus the Lord. He who does this, provides well for himself to eternity. From this it is plain that the first question is, where the end is for the sake of which we live, for to that do all things look. It is as with one who is building a house. He must first lay the foundation. But the foundation is to be for the house, and the house for habitation. He who believes that he is neighbor to himself in the first place, is like him who regards the foundation as the end, and not the house and dwelling in it; whereas the dwelling is itself both the first and the last end, and the house with the foundation is only the means to the end.

99. The end makes clear how every one must be neighbor to himself, and must provide first for himself. If his end is to become rich above others only for the sake of riches, or or the sake of pleasure, or for the sake of eminence, and the like, his end is evil, and he does not love his neighbor, but himself. But if his end is to procure to himself wealth, in order to be in a position to seek the good of his fellow-citizen, human society, his country, and the church, and likewise to procure offices to himself for the same end, he loves his neighbor. The end itself for the sake of which he acts, makes the man, for his end is his love; because every one has for both his first and his last end that which he loves above all things.

Thus much has been said respecting the neighbor; and now love toward him, or charity, will be taken up.

100. It is believed by many that love toward the neighbor is to give to the poor, to bring help to the needy, and to do good to every one; but charity is to act prudently, and for the end that good may result. He who brings help to any poor or needy person who is an evil doer, through him does evil to

the neighbor; for by the help which he brings, he confirms him in his evil, and supplies him with the means of doing evil to others. It is different with him who brings aid to the good.

101. But charity extends far more widely than to the poor and the needy, for charity is to do right in every work, and one's duty in every office. If a judge does justice for the sake of justice, he exercises charity; if he punishes the guilty and acquits the innocent, he exercises charity; for thus he seeks the good of his fellow-citizen, and the good of his country. A priest, who teaches truth and leads to good for the sake of truth and good, exercises charity; but one who does such things for the sake of himself and the world, does not exercise charity, because he does not love the neighbor but himself.

102. It is the same with all other persons, whether in any office, or not—as with children toward their parents, and with parents toward their children, with servants toward their masters and with masters toward their servants, with subjects toward their king and with a king toward his subjects. Whoever of these does his duty from duty and justice from justice, exercises charity.

103. These things belong to love toward the neighbor or charity, because, as was said above, every person is a neighbor, but diversely. A society, smaller or larger, is more the neighbor than an individual; one's country is still more the neighbor, the Lord's kingdom more still; and the Lord above all. And in the universal sense good which proceeds from the Lord is the neighbor; consequently also sincerity and justice are. Therefore he who does any good whatever for the sake of good, and he who acts sincerely and justly for the sake of sincerity and justice, loves his neighbor, and exercises charity; for he does so from the love of what is good, sincere, and just, and hence from the love of those in whom goodness, sincerity, and justice are.

104. Charity is therefore an internal affection, from which

one wills to do good, and this without recompense. To do it is the enjoyment of his life. With those who do good from an internal affection, charity is in everything which they think and speak and which they will and do. It may be said that a man or an angel, as to his interiors, is charity when to him good is his neighbor. So widely does charity extend itself.

105. They who have the love of self and the love of the world for their end, can by no means be in charity. They do not even know what charity is; and they do not at all comprehend that to will and do good to the neighbor without the end of reward, is heaven in a man; and that there is within that affection as great happiness as that of the angels of heaven, which is ineffable. For they believe that if they are deprived of the joy that comes from the glory of honors and wealth, there is no longer any joy; whereas heavenly joy, which is infinitely transcendent, then first begins.

FROM THE HEAVENLY ARCANA.

106. Heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom. The love in the celestial kingdom is love to the Lord, and is called celestial love; and the love in the spiritual kingdom is love toward the neighbor, or charity, and is called spiritual love — n. 3325, 3653, 7257, 9002, 9835, 9961. That heaven is distinguished into those two kingdoms may be seen in the work on "Heaven and Hell"—n. 20–28; and that the Divine of the Lord in the heavens is love to Him and charity toward the neighbor — n. 13–19.

It is not known what good is and what truth is, unless it be known what love to the Lord and love toward the neighbor are; for all good is of love, and all truth is of good — n. 7255, 7366. To know truths, to will truths, and to be affected by truths, for the truths' sake, that is, because they are truths, is charity — n. 3876, 3877. Charity consists in internal affection for doing the truth, and not in external affection without the internal — n. 2429, 2442, 3776, 4899, 4956, 8033. So charity consists in performing uses for the sake of the uses — n. 7038, 8253. Charity is man's spiri-

tual life — n. 7081. The whole Word is doctrine of love and charity — n. 6632, 7262. At this day it is not known what charity is — n. 2417, 3398, 4776, 6632. Nevertheless a man may know from the light of his reason that love and charity make the man — n. 3957, 6273. Also that good and truth are in concord, and that the one is the other's; so too with love and faith — n. 7627.

The Lord is the neighbor in the highest sense, because He is to be loved above all things; hence all is the neighbor which is from Him, in which He is; thus good and truth — n. 2425, 3419, 6706, 6819, 6823, 8124. The distinction of neighbor is according to the quality of the good, thus according to the Lord's presence — n. 6707–6710. Every man and every society, also one's country and the church, and in a universal sense the Lord's kingdom, are the neighbor; and doing good to them from the love of good, and in accordance with their state, is loving the neighbor; thus the neighbor is their good, which is to be regarded — n. 6818–6824, 8123. Civil good which is justice and moral good which is the good of the life in society and is called sincerity, are also the neighbor — n. 2915, 4730, 8120–8122. To love a neighbor is not to love the person, but to love that in him from which he is neighbor, thus good and truth — n. 5028, 10336. They who love the person, and not that which is in him from which he is, love evil as well as good — n. 3820; and they do good to the evil as well as the good, when nevertheless doing good to the evil is doing evil to the good, which is not loving the neighbor — n. 3820, 6703, 8120. The judge who punishes the evil that they may amend their ways, and that the good may not be contaminated by them, loves the neighbor — n. 3820, 8120, 8121.

To love the neighbor is to do what is good, just, and right, in every work and every employment — n. 8120, 8121, 8122. Therefore charity toward the neighbor extends to all things and each which man thinks, wills, and does — n. 8124. To do good and truth is to love the neighbor — n. 10310, 10336. They who do this, love the Lord, Who in the highest sense is the neighbor — n. 9210. The life of charity is a life according to the Lord's commandments, and to live according to the Divine truths is to love the Lord — n. 10143, 10153, 10310, 10578, 10645.

Genuine charity is not for the sake of merit — n. 2027, 2343, 2400, 3887, 6388–6393; because it is from internal affection, thus

from the enjoyment of the life of doing good — n. 2373, 2400, 3887, 6388–6393. They who separate faith from charity, in the other life claim merit for their faith and the good works which they have done in external form — n. 2373. They who are in evils from the love of self or of the world, do not know what it is to do good without reward, and thus what charity that does not claim merit is — n. 8037.

The doctrine of the Ancient Church was the doctrine of life, which is the doctrine of charity — n. 2385, 2417, 3419, 3420, 4844, 6628. Thence they had intelligence and wisdom — n. 2417, 6629, 7259–7262. Intelligence and wisdom increase immensely in the other life with those who have lived the life of charity in the world — n. 1941, 5859. The Lord flows in with Divine truth into charity, because He flows into man's very life — n. 2063. The man in whom charity and faith are conjoined, is as a garden; but the man in whom they are not conjoined, is as a desert — n. 7626. Man recedes from wisdom so far as he recedes from charity; and they who are not in charity are in ignorance of Divine truths, however they may believe themselves to be wise — n. 2417, 2435. Angelic life consists in performing the goods of charity, which are uses — n. 454. The spiritual angels, who are they who are in the good of charity, are forms of charity — n. 553, 3804, 4735.

All spiritual truths regard charity as their beginning and end — n. 4353. The doctrinals of the church effect nothing, unless they regard charity as the end — n. 2049, 2116.

The Lord's presence with men and angels, is according to the state of their love and charity — n. 549, 904. Charity is the image of God — n. 1013. Within charity there is love to the Lord, and thus the Lord, though man does not know it — n. 2227, 5066, 5067. They who live the life of charity are accepted citizens, in the world as well as in heaven — n. 1121. The good of charity must not be violated — n. 2359.

They who are not in charity cannot acknowledge and worship the Lord, unless from hypocrisy — n. 2132, 4424, 9833. Forms of hatred and of charity cannot be together — n. 1860.

107. To these are to be added some things concerning the doctrine of love to the Lord; also concerning the doctrine of charity, such as this was with the ancients with whom the church was; that it may be known of what quality this doctrine formerly was, which at this day is not — also from the "Heavenly Arcana" — n. 7257–

7263. The good which is of love to the Lord is called celestial good, and the good which is of love toward the neighbor or of charity is called spiritual good. The angels who are in the inmost or third heaven are in the good of love to the Lord, hence are called celestial angels. But the angels who are in the middle or second heaven are in the good of love toward the neighbor, and are hence called spiritual angels.

The doctrine of celestial good, which is of love to the Lord, is most comprehensive and at the same time most hidden; for it is the doctrine of angels of the inmost or third heaven, which is such that if it were given from their lips, scarcely the thousandth part would be understood; the things which it contains are also ineffable. This doctrine is contained in the inmost sense of the Word; but the doctrine of spiritual love in the internal sense.

The doctrine of spiritual good, which is of love toward the neighbor, is also broad and hidden; but far less than the doctrine of celestial good, which is of love to the Lord. That the doctrine of love toward the neighbor, or of charity, is broad, may be evident from this, that it reaches to all things and each that man thinks and wills, and thus to all things that he says and does; also from this, that charity is not the same in one as in another, nor is one the neighbor like another.

Because the doctrine of charity was so broad, therefore the ancients, with whom the doctrine of charity was the very doctrine of the church, distinguished charity toward the neighbor into several classes, which they also subdivided; and they gave names to the several classes, and taught how charity was to be exercised toward those in one class, and how toward those in another; and thus they reduced into order the doctrine of charity and its practices, so that they might come distinctly to the understanding.

The names they gave to those toward whom they were to exercise charity were several; some they called blind, some lame, some maimed, some poor, also miserable and afflicted, some orphans, some widows: but in general they called them the hungry to whom they were to give to eat, the thirsty to whom they were to give to drink, sojourners whom they were to gather in, the naked whom they were to clothe, the sick whom they were to visit, and the bound in prison to whom they were to draw near.

Who they were whom they meant by these several classes, has been made known already in the "Heavenly Arcana," as, whom

they meant by the blind — n. 2383, 6990; by the lame — n. 4302; the poor — n. 2129, 4459, 4958, 9209, 9253, 10227; the miserable — n. 2129; the afflicted — n. 6663, 6851, 9196; the orphans — n. 4844, 9198–9200; and widows — n. 4844, 9198, 9200; the hungry — n. 4958, 10227; the thirsty — n. 4958, 8568; the sojourners — n. 4444, 7908, 8007, 8013, 9196, 9200; the naked — n. 1073, 5433, 9960; the sick — n. 4958, 6221, 8364, 9031; the bound in prison — n. 5037, 5038, 5086, 5096. It may be seen — n. 4954–4959 — that the whole doctrine of charity is comprehended in the offices toward those who are called by the Lord the hungry, the thirsty, strangers, the naked, the sick, and the bound in prison (Matt. xxv. 34–36, and the verses following).

These names were given from heaven to the ancients who were of the church, and by those who were so named they understood those who were such spiritually. Their doctrine of charity not only taught who these were, but also what kind of charity there should be toward each one. From this it is that the same names are in the Word, and that they signify those who are such in a spiritual sense. In itself the Word is nothing but the doctrine of love to the Lord and of charity toward the neighbor, as also the Lord teaches: *Thou shalt love the Lord thy God from thy whole heart, in thy whole soul, and in thy whole mind ; this is the first and great commandment : the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the Law and the Prophets* (Matt. xxii. 37–40). The Law and the Prophets are the whole Word — n. 2606, 3382, 6752, 7463.

The same names are in the Word, in order that the Word which in itself is spiritual might in its ultimate be natural; and because those who were in external worship would exercise charity toward such as were so named, while those who were in spiritual worship would exercise it toward such as were spiritually meant; thus in order that the simple might understand and do the Word in simplicity, and the wise in wisdom; and also that by means of the externals of charity the simple might be initiated into its internals.

FAITH.

108. No one can know what faith is in its essence unless he knows what charity is, since where there is not charity, there is not faith, inasmuch as charity makes one with faith, as good with truth. For that which a man loves, or that which he holds dear, is to him good; and that which a man believes is to him true. It is plain from this that there is a similar union of charity and faith as there is of good and truth, the nature of which union may be evident from what has been said before respecting good and truth.

109. The union of charity and faith is also such as that of the will and the understanding in man; for these two faculties are what receive good and truth, the will receiving good, and the understanding truth. So, too, these two faculties receive charity and faith, since good is of charity, and truth is of faith. Every one knows that charity and faith are with man and in him; and as they are with him and in him, they are no where else than in his will and understanding; for all of man's life is in these, and is from them. Man also has memory, but this is only an entrance hall, where are gathered the things that are to enter into the understanding and the will. From this it is plain that there is a similar union of charity and faith as there is of the will and the understanding. Of what kind this union is, may be evident from what has been said before on the will and the understanding.

110. Charity conjoins itself with faith in a man when the man wills that which he knows and perceives. To will is of charity; to know and perceive is of faith. Faith enters the man, and becomes his, when he wills and loves that which he knows and perceives. Until then it is without him.

11. Faith does not become faith in a man unless it becomes spiritual, and it does not become spiritual unless it becomes of his love; and it becomes of his love when the man loves to live truth and good, that is, to live according to the things which are prescribed in the Word.

112. Faith is affection for truth from willing truth because it is truth, and to will truth because it is truth is the spiritual itself in man; for it is withdrawn from the natural, which is to will truth not for the sake of truth, but for the sake of one's own glory, reputation, or gain. Truth viewed apart from such things is spiritual, because it is from the Divine. What proceeds from the Divine is spiritual, and this is conjoined to man by love, for love is spiritual conjunction.

113. Man may know, think, and understand much; but the things which do not agree with his love he rejects from himself when left alone to himself and meditating, and therefore rejects them after the life of the body, when in his spirit; for that alone remains in man's spirit which has entered into his love. Other things are looked upon after death as foreign, and as they are not of his love, he casts them out of his house. It is said to be in the man's spirit, because man lives a spirit after death.

114. An idea of the good of charity and the truth of faith may be formed from the light and heat of the sun. When the light which proceeds from the sun is conjoined to the heat, as in the time of spring and summer, all things on the earth then germinate and flower; but when there is not heat in the light, as in the time of winter, all things on the earth are then torpid and as if dying. Spiritual light also is the truth of faith, and spiritual heat is love. From this an idea may be formed respecting the man of the church, what his quality is when faith is conjoined to charity in him, namely, that he is as a garden and a paradise; and what his quality is when faith is not conjoined to charity in him, that he is as a wilderness and a land covered with snow.

115. The confidence or trust which is said to be of faith, and is called the very saving faith, is not spiritual confidence or trust, but natural, when it is that of faith only. Spiritual confidence or trust has its essence and life from the good of love, but not from the truth of faith separate. The confidence

of faith separate is dead, on which account true confidence cannot be given with those who lead an evil life. The confidence also that there is salvation on account of the Lord's merit with the Father, whatever had been the man's life, is not grounded in the truth. All who are in spiritual faith have confidence that they are saved by the Lord; for they believe that the Lord came into the world to give eternal life to those who believe and live according to the precepts which He taught, and that He regenerates them and renders them meet for heaven; and that He does this alone, without the man's help, out of pure mercy.

116. To believe the things which the Word teaches, or those which the doctrine of the church teaches, and not to live according to them, appears as if it were faith, and some also suppose that they are saved by it; but by that alone no one is saved, for it is a persuasive faith, the quality of which will now be told.

117. There is persuasive faith when the Word and the doctrine of the church are believed and loved, not for the sake of the truth by a life according to it, but for the sake of gain, honor, and reputation for learning, as ends. For this reason they who are in that faith do not look to the Lord and to heaven, but to themselves and the world. They who in the world aspire to great things and desire many things are in a stronger persuasion that what the doctrine of the church teaches is true, than are those who do not have those aspirations and desires. The reason is that the doctrine of the church is to them only a means to their ends; and so far as the ends are desired, the means are loved and are also believed. But the reality in itself is this: as far as they are in the fire of the loves of self and the world, and speak, preach, and act from that fire, so far they are in that persuasion, and then they know no otherwise than that it is so. But when they are not in the fire of those loves, they then believe but little, and many nothing at all. From this it is plain that persuasive faith is faith of the mouth and not of the heart, and thus that in itself it is not faith.

118. They who are in persuasive faith do not know from any internal enlightenment whether the things which they teach are true or false, and indeed they do not care, provided they are believed by the people; for they are in no affection for the truth for the sake of truth. For this reason they recede from faith if they are deprived of honor and gains, provided their reputation is not endangered. For persuasive faith is not within, in man, but it stands outside, only in the memory, out of which it is taken when taught. Therefore that faith with its truth after death vanishes away; for there then remains only so much of faith as is within in the man, that is, what is enrooted in good and thus has become of the life.

119. They who are in persuasive faith are meant by these in Matthew: *Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and in Thy name do many mighty works? But I will then profess to them, I have not known you . . . ye workers of iniquity* (vii. 22, 23). Also in Luke: *Then shall ye begin to say, We did eat before Thee, and did drink; and Thou didst teach in our streets. But He will say, I say to you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (xiii. 26, 27). They are also meant by the five foolish virgins who had no oil in their lamps, in Matthew: *At length those virgins came, saying, Lord, Lord, open to us. But He will answer and say, Verily, I say to you, I know you not* (xxv. 11, 12). Oil in the lamps is the good of love in faith.

FROM THE HEAVENLY ARCANA.

120. They who do not know that all things in the universe have reference to truth and good, and to the conjunction of the two, that any thing may be produced, do not know that all things of the church have reference to faith and love, and to the conjunction of the two, that the church may be in man — n. 7752–7762, 9186, 9224. All things in the universe which are according to Divine

order have reference to good and truth, and to the conjunction of the two — n. 2452, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Truths are of faith, and goods are of love — n. 4352, 4997, 7178, 10367. For this reason good and truth have been treated of in this doctrine; and therefore from what has been shown about good and truth, conclusions may be drawn respecting faith and love; and it may be known what they are when they are conjoined, and what when not conjoined, by putting love in the place of good, and faith in the place of truth, and then making the application.

They who do not know that all things and every single thing in man have reference to the understanding and the will, and to the conjunction of the two that man may be man, do not know clearly that all things of the church have reference to faith and love, and to the conjunction of the two that the church may be in man — n. 2231, 7752–7754, 9224, 9995, 10122. Man has two faculties, one which is called the understanding, and another which is called the will — n. 641, 803, 3623, 3539. The understanding is designed for the reception of truths, and thus the things of faith; and the will is designed for the reception of goods, and thus the things of love — n. 9300, 9930, 10064. For this reason the will and the understanding have also been treated of in this doctrine; for from what has been said of them, conclusions may be drawn concerning faith and love; and it may be known what they are when conjoined, and what when not conjoined, by thinking of the love in the will, and of the faith in the understanding.

They who do not know that man has an internal and an external, or an internal and an external man, and that all things of heaven have reference to the internal man, and all things of the world to the external, and that their conjunction is like the conjunction of the spiritual world and the natural world, do not know what spiritual faith and spiritual love are — n. 4292, 5132, 8610. There is an internal and an external man; the internal is the spiritual man and the external is the natural — n. 978, 1015, 4459, 6309, 9701–9709. Faith is spiritual, thus faith is faith, so far as it is in the internal man; and likewise love — n. 1594, 3987, 8443. The truths which are of faith become spiritual so far as they are loved — n. 1594, 3987. This is the reason why the internal and the external man have been treated of; for from what has been said of them, conclusions may be drawn concerning faith and love,

what they are when spiritual, and what when not spiritual; thus how far they are of the church, and how far they are not of the church.

121. Faith separate from love or from charity is as the light of winter, in which all things on earth are torpid, and no harvest fruit, or flower is produced; while faith with love or charity is as the light of spring and summer, in which all things blossom and are produced — n. 2231, 3146, 3412, 3413. The wintry light of faith separate from charity is turned into dense shade when light from heaven flows in; and they who are in that faith then come into a state of blindness and stupidity — n. 3412, 3413. They who separate faith from charity in doctrine and in life, are in darkness, and thus in ignorance of the truth and in falsities, for these are darkness — n. 9186. They cast themselves into falsities and the evils from them — n. 3325, 8094. The errors and falsities into which they cast themselves — n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. To them the Word is closed — n. 3773, 4783, 8780. They do not see and attend to all the things which the Lord so often spake concerning love and charity, and concerning their fruits, or goods in act — n. 1017, 3416. Neither do they know what good is, nor therefore what celestial love is and what charity is — n. 2517, 3603, 4136, 9995.

Faith separate from charity is no faith — n. 654, 724, 1162, 1176 2049, 2116, 2343, 2349, 2417, 3419, 3849, 3868, 6348, 7039, 7342, 9783. Such faith perishes in the other life — n. 2228, 5820. When faith alone is assumed as the principal thing, truths are contaminated by the falsity of this principal — n. 2435. Neither do those who hold it suffer themselves to be persuaded, because it is contrary to the principle — n. 2385. The doctrinals of faith alone destroy charity — n. 6353, 8094. They who separate faith from charity were represented by Cain, by Ham, by Reuben, by the first-born of the Egyptians, and by the Philistines — n. 3325, 7097, 7317, 8093. They who make faith alone saving excuse a life of evil; and they who are in a life of evil have no faith because they have not charity — n. 3865, 7766, 7778, 7790, 7950, 8094. They are inwardly in the falsities of their evil, although they do not know this — n. 7790, 7950. Therefore good cannot be conjoined to them — n. 8981, 8983. In the other life they are against good, and against those who are in good — n. 7097, 7127, 7317, 7502, 7545, 8096, 8313. They who are simple in heart and still

are wise know what the good of life is, thus what charity is, but not what faith separate is — n. 4741, 4754.

All things of the church have reference to good and truth, thus to charity and faith — n. 7752–7754. The church is not with man before truths have been implanted in the life, and have thus been made the good of charity — n. 3310. Charity makes the church, and not faith separate from charity — n. 809, 916, 1798, 1799, 1834, 1844. The internal of the church is charity— n. 1799, 7755. Therefore there is not the church where there is not charity — n. 4766, 5826. There would be one church, if all were regarded from charity, though men should differ as to the doctrinals of faith and the rituals of worship — n. 1285, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451. How much good there would be in the church if charity were regarded in the first place, and faith in the second — n. 6269, 6272. Every church begins from charity, but in process of time turns aside to faith and at length to faith alone — n. 1834, 1835, 2231, 4683, 8094. In the last time of a church there is no faith because there is no charity — n. 1843. The worship of the Lord consists in the life of charity — n. 8254, 8256. The quality of the worship is according to the quality of the charity — n. 2190. Men of an external church have the internal if they are in charity — n. 1100, 1102, 1151, 1153. In the ancient churches, the doctrine was the doctrine of life, which is the doctrine of charity, and not the doctrine of faith separate — n. 2385, 2417, 3419, 3420, 4844, 6628, 7259–7262.

The Lord inseminates and implants truth in the good of charity when He regenerates man — n. 2063, 2189, 3310. Otherwise the seed, which is the truth of faith, cannot make root — n. 880. Goods and truths grow afterward according to the quality and the measure of the charity received — n. 1016. The light of the regenerate man is not from faith, but from charity by faith — n. 854. When man is being regenerated truths of faith enter with the enjoyment of affection, because he loves to do them, and they are reproduced with the same affection, because they cohere with it — n. 2484, 2487, 3040, 3066, 3074, 3336, 4018, 5893.

They who live in love to the Lord and in charity toward the neighbor, lose nothing to eternity, for they are conjoined to the Lord; but it is otherwise with those who are in faith separate — n. 7506, 7507. Man remains such as his life of charity is, not such as his faith separate from charity — n. 8256. With those

who have lived in charity all their states of enjoyment return in the other life, and are immensely enlarged — n. 823. Heavenly blessedness flows in from the Lord into charity, because it flows into man's very life, and not into faith without charity — n. 2363. In heaven all are regarded from charity, and none from faith separate — n. 1258, 1394. All in the heavens also are consociated according to their loves — n. 7085. No one is admitted into heaven by thinking, but by willing good — n. 2401, 3459. Unless doing good has been conjoined with willing good, and with thinking good, there is no salvation, neither is there conjunction of man's internal with the external — n. 3987. In the other life, the Lord is received and faith in Him is received by none but those who are in charity — n. 2343.

Good is in the perpetual desire and thence in the endeavor of conjoining itself with truths; so, too, is charity with faith — n. 9206, 9207, 9495. Good of charity recognizes its truth of faith, and truth of faith recognizes its good of charity — n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5807, 5835, 9637. Hence is the conjunction of the truth of faith and the good of charity — n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623–7627, 7752–7762, 8530, 9258, 10555. Their conjunction is a semblance of marriage — n. 1904, 2173, 2508. The law of marriage is that two should be one, according to the Word of the Lord — n. 10130, 10168, 10169. So with faith and charity — n. 1094, 2173, 2503. Therefore faith which is faith, as to its essence is charity — n. 2228, 2839, 3180, 9783. As good is the *esse* of a thing, and as truth is the *existere* therefrom, so charity is the *esse* of the church, and faith is the *existere* therefrom — n. 3049, 3180, 4574, 5002, 9145. The truth of faith lives from the good of charity; thus life according to the truths of faith is charity — n. 1589, 1947, 2571, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. There cannot be faith except in charity; and if not in charity there is not good in faith — n. 2261, 4368. Faith is not living with man when he only knows and thinks the things of faith; but when he wills them, and from willing does them — n. 9224.

There is no salvation through faith, but through a life according to the truths of faith, which life is charity — n. 379, 389, 2228, 4663, 4721. They are saved who think from the doctrine of the church that faith alone saves, provided they do what is just for the sake of justice, and what is good for the sake of goodness; for thus

they are still in charity — n. 2442, 3242, 3459, 3463, 7506, 7507. If mere thinking faith were saving, all would be saved — n. 2361, 10659. Charity, and not faith without it, makes heaven in man — n. 3513, 3584, 3815, 9832, 10714, 10715, 10721, 10724. In heaven all are regarded from charity, and not from faith — n. 1258, 1394, 2361, 4802. The conjunction of the Lord with man is not by faith, but by a life according to the truths which are of faith — n. 9880, 10143, 10153, 10310, 10578, 10645, 10648. The Lord is the tree of life, the goods of charity the fruits, and faith the leaves — n. 3427, 9337. Faith is the lesser luminary, and love the greater — n. 30–38.

Angels from the Lord's celestial kingdom are without knowledge of what faith is, so far even that they do not name it; but angels from the Lord's spiritual kingdom talk concerning faith, because they reason concerning truths — n. 202, 203, 337, 2715, 3246, 4448, 9166, 10786. Angels in the Lord's celestial kingdom say only, Yea, yea, or Nay, nay; but angels from the Lord's spiritual kingdom reason whether it is so or not so, when there is discourse concerning spiritual truths which are of faith — n. 2715, 3246, 4448, 9166, 10786 — where the Lord's words are explained, *Let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil* (Matt. v. 37). The celestial angels are such because they admit truths of faith directly into their lives, and not like spiritual angels first into the memory; and the celestial angels are hence in the perception of all things which are of faith — n. 202, 585, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 5113, 5897, 6367, 7680, 7877, 8521, 8780, 9936, 9995, 10124.

The trust or confidence which is called saving faith in an eminent sense is given with those only who are in good as to life; so with those who are in charity — n. 2982, 4352, 4683, 4689, 7762, 8240, 9239. Few know what that confidence is — n. 3868, 4352.

What the difference is between believing those things which are from God, and believing in God — n. 9239, 9243. It is one thing to know, another to acknowledge, and another to have faith — n. 896, 4319, 5664½. There are knowledges of faith, rational things of faith, and spiritual things of faith — n. 2504, 8078. First is the acknowledgment of the Lord — n. 10083. All that is good which flows in with man from the Lord — n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904, 6193, 7643, 9128.

There is a persuasive faith, which still is not faith — n. 2343, 2682, 2689, 3427, 3865, 8148.

It appears from various reasonings as if faith were prior to charity, but this is a fallacy — n. 3324. It may be known from only the light of reason, that good, and so charity, is in the first place; and that truth, and so faith, is in the second — n. 6273. Good, and thus charity, is actually in the first place or is the first of the church; and truth, and thus faith, is in the second place or is the second of the church, though the appearance is otherwise — n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3570, 3576, 3603, 3701, 3995, 4337, 4601, 4925, 4926, 4928, 4930, 5351, 6256, 6269, 6272, 6273, 8042, 8080, 10110.

There was also dispute among the ancients concerning the first or the firstborn of the church, whether it was faith or charity — n. 367, 2435, 3324.

122. The Lord's twelve disciples represented the church as to all things of faith and of charity in the complex, as did the twelve tribes of Israel — n. 2129, 3354, 3488, 3858, 6397. Peter, James, and John represented faith, charity, and the goods of charity, in the order given — n. 3750. Peter represented faith — n. 4738, 6000, 6073, 6344, 10087, 10580. John represented the goods of charity — see preface to the eighteenth and twenty-second chapters of Genesis. That in the last time of the church there would be no faith in the Lord, because there would be no charity, was represented by Peter's thrice denying the Lord before the cock crew; for here Peter in the representative sense is faith — n. 6000, 6073; cock-crowing as well as the morning twilight in the Word signifies the last time of the church — n. 10134; and three or thrice signifies what is complete to the end — n. 2788, 4495, 5159, 9198, 10127. The like is signified by the Lord's saying to Peter, when Peter saw John follow the Lord, *What is that to thee, Peter? Follow thou Me, John;* for Peter said of John, *What shall this one do?* (John xxi. 21, 22) — n. 10087.

Because John represented the good of charity, he lay at the breast of the Lord — n. 3934, 10081. That the good of charity makes the church, is also signified by the Lord's words from the cross to John: *When Jesus saw His mother, and the disciple standing by whom He loved, He said unto His mother, Woman, behold thy son; then said He to the disciple, Behold thy mother. And from that hour that disciple took her unto himself* (John xix. 26, 27): by John is meant the good of charity; and by woman and by mother is meant the church; and by all these things is meant that

the church will be where the good of charity is. By woman in the Word is meant the church — n. 252, 253, 749, 770, 3160, 6014, 7337, 8994. So, also, by mother — n. 289, 2691, 2717, 3703, 4257, 5580, 8897, 10490. All the names of persons and of places in the Word signify things, abstracted from the persons — n. 768, 1888, 4310, 4442, 10329.

PIETY.

123. It is believed by many that a spiritual life, or the life which leads to heaven, consists in piety, in a holy external, and in renunciation of the world. But piety without charity, and a holy external without a holy internal, and the renunciation of the world without life in the world, do not make spiritual life; but piety from charity, a holy external from a holy internal, and the renunciation of the world with life in the world, make it.

124. Piety is to think and speak piously, to spend much time in prayer, bear one's self humbly at that time, to attend church and listen devoutly to the preaching there, to go often in the year to the sacrament of the Supper, and to observe in like manner the other duties of worship according to the regulations of the church. But the life of charity is to will well and do well to the neighbor, to act from justice and equity in every work, and likewise from good and truth in every function. In a word the life of charity consists in performing uses. In this life of charity Divine worship primarily consists, but in the life of piety secondarily. He, therefore, who separates the one from the other, that is, he who leads a life of piety, and not of charity at the same time, does not worship God. He thinks indeed of God, yet not from God, but from himself; for he thinks of himself continually, and of his neighbor not at all; or if he does think of his neighbor, he holds him as worthless, if he is not of his sort. And he thinks likewise of heaven as a reward; and hence in his mind there is thought of merit, and likewise the

love of self, as also contempt for or neglect of uses, and thus of the neighbor, with at the same time belief in his own blamelessness. From this it may be evident that a life of piety separate from a life of charity is not the spiritual life which must be in Divine worship — as in Matthew (vi. 7, 8).

125. Similar to such piety is a holy external, and it consists chiefly in this, that man places all Divine worship in a holy bearing when he is at church. But this is not holiness in a man unless his internal be also holy, for such as a man is as to his internal, such is he as to his external, since the latter proceeds from the former as action from its spirit, wherefore a holy external without a holy internal is natural, and not spiritual. Hence a holy external is found equally with the evil as with the good, and they who place all worship in it are for the most part empty, that is, without knowledges of good and truth; and yet goods and truths are the holy things themselves that are to be known, believed, and loved, because they are from the Divine, and thus the Divine is in them. A holy internal therefore is to love good and truth for the sake of good and truth, and justice and sincerity for the sake of justice and sincerity. As far as a man loves these in this manner, so far he is spiritual, and his worship likewise; for so far also he wishes to know them and do them. But so far as one does not thus love them, he is natural, and also his worship; and so far also he does not wish to know them and do them. External worship without internal may be compared with the life of the respiration without the life of the heart; but external worship from internal, with the life of the respiration conjoined to the life of the heart.

126. But as regards the renunciation of the world, it is believed by many that to renounce the world, and to live in the spirit and not in the flesh, is to reject worldly things, which are chiefly riches and honors, and to go continually in pious meditation upon God, upon salvation, and upon eternal life; and to spend one's life in prayer and in reading the

Word and pious books, and likewise to afflict one's self. These things, however, are not renouncing the world, but to renounce the world is to love God and to love the neighbor; and God is loved when one lives according to His precepts, and the neighbor is loved when one performs uses. Therefore, in order that one may receive the life of heaven, he must in all ways live in the world, and in employment and business there. A life withdrawn from worldly things is a life of thought and faith separated from a life of love and charity, in which life willing good and doing good to the neighbor perish; and when these perish, spiritual life is like a house without a foundation, which gradually either sinks down, or cracks and gapes open, or totters until it falls.

127. That to do good is to worship the Lord, is evident from the Lord's words: *Every one that heareth My words, and doeth them, I will liken to a prudent man, who built his house upon the rock . . . but he that heareth My words, and doeth them not, I will liken to a foolish man who built his house upon the sand*, or upon the ground without a foundation (Matt. vii. 24–27: Luke vi. 47–49).

128. From these things it is now plain that a life of piety avails so far, and is so far acceptable to the Lord, as the life of charity is conjoined to it, for this is primary, and such as this is, such is the life of piety. Also that a holy external so far avails and is acceptable to the Lord, as it proceeds from a holy internal; for such as the latter is, such is the former. And further, that the renunciation of the world avails so far and is so far acceptable to the Lord as this is done in the world; for those renounce the world who put away the love of self and the world, and act justly and sincerely in every function, in every business, and in every work, from an interior, and thus from a heavenly origin; which origin is within that life when one acts well, sincerely, and justly because this is according to the Divine laws.

FROM THE HEAVENLY ARCANA.

129. A life of piety without a life of charity is of no avail, but together with a life of charity it is serviceable — n. 8252, and following numbers. A holy external without a holy internal is not holiness — n. 2190, 10177. Concerning those who have lived in external holiness and not from internal, what they are in the other life — n. 951, 952.

There is an internal and an external of the church — n. 1098. There is internal worship and there is external worship, the quality of each — n. 1083, 1098, 1100, 1151, 1153. There are internal things which make worship — n. 1175. External worship without internal is no worship — n. 1094, 7724. There is an internal in worship if man's life is a life of charity — n. 1100, 1151, 1153. Man is in true worship when he is in love and charity, that is, when he is in good as to life — n. 1618, 7724, 10242. The quality of worship is according to the good in it — n. 2190. Worship itself is a life according to the precepts of the church, from the Word — n. 7784, 9921, 10143, 10153, 10196, 10645.

True worship is from the Lord with man and not from man himself — n. 10203, 10299. The Lord desires worship from man for the sake of man's salvation, and not for the sake of His own glory — n. 4593, 8263, 10646. Man believes that the Lord desires worship from him for the sake of glory; but they who so believe know not what Divine glory is, and that the Divine glory is the salvation of the human race, which man has when he attributes nothing to himself and when by humiliation he removes his proprium, because the Divine can then first flow in — n. 4347, 4593, 5957, 7550, 8263, 10646. Humiliation of heart with man exists from acknowledgment of himself, that he is nothing but evil, and that he can do nothing from himself; and then from the acknowledgment of the Lord, which is, that from Him is nothing but good, and that the Lord can do all things — n. 2327, 3994, 7478. The Divine cannot flow in except into the humble heart, since man so far as he is in humiliation is withdrawn from his proprium and thus from the love of self — n. 3994, 4347, 5957. Consequently, the Lord does not for His own sake desire man's humiliation, but for man's sake, that he may be in a state to receive the Divine — n. 4347, 5957. Worship is not worship without humiliation —

n. 2327, 2423, 8873. What external humiliation without internal is — n. 5420, 9377. What humiliation of heart that is internal is — n. 7478. There is no humiliation of heart with the evil — n. 7640.

They are in external worship without internal who have not charity and faith — n. 1200. If the love of self and of the world reigns interiorly with a man, his worship is external without internal, however it may appear in external form — n. 1182, 10307–10309. External worship in which the love of self reigns inwardly, as is the case with those who are of Babylon, is profane — n. 1304, 1306–1308, 1321, 1322, 1326. To imitate heavenly affections in worship, when man is in evils from the love of self, is infernal — n. 10309.

What the external worship is when it is from internal, and when it is not from internal, may be seen and concluded from what has been said and collated above concerning the Internal and the External Man.

More concerning those who renounce the world and those who do not renounce it, their quality and their lot in the other life, may be seen in the work concerning "Heaven and Hell," in the two articles, the one treating of the Rich and the Poor in Heaven — n. 357–365; and the other, of the Life that leads to Heaven — n. 528–535.

CONSCIENCE.

130. Conscience is formed in man from the religion in which he is, according to his reception of it inwardly in himself.

131. With the man of the church conscience is formed by means of the truths of faith from the Word, or from doctrine drawn from the Word, according to their reception in his heart; for when one knows the truths of faith, and comprehends them in his way, and then wills them and does them, conscience is then formed in him. Reception in the heart means in the will, for a man's will is what is called his heart. Hence it is that they who have conscience speak what they speak from the heart, and do from the heart what they do.

They also have the mind not divided, for according to that which they understand and believe to be true and good they do.

132. With those who are enlightened in the truths of faith more than others, and who are in clear perception above others, a more perfect conscience may be given than with those who are less enlightened and are in obscure perception.

133. In a true conscience is man's spiritual life itself, for there his faith is conjoined to charity. On which account to do from conscience is to such persons doing from their spiritual life; and to do contrary to conscience is to them doing contrary to that life of theirs. Hence it is that they are in the tranquillity of peace, and in internal blessedness, when they do according to conscience, and in intranquillity and pain, when they do contrary to it. This pain is what is called the sting of conscience.

134. A man has the conscience of what is good and the conscience of what is just. The conscience of good is the conscience of the internal man, and the conscience of what is just is the conscience of the external man. The conscience of good is to do according to the precepts of faith from internal affection, but the conscience of what is just is to do according to the civil and moral laws, from external affection. They who have the conscience of good have also the conscience of what is just; but they who have only the conscience of what is just are capable of receiving the conscience of good, and do also receive it when instructed.

135. The conscience which is with those who are in charity toward the neighbor is the conscience of truth because it is formed by faith in truth; but with those who are in love to the Lord, it is the conscience of good because it is formed by love of truth. The conscience of the latter is a higher conscience, and is called the perception of truth from good. They who have the conscience of truth are of the Lord's spiritual kingdom; but they who have the higher conscience,

which is called perception, are of the Lord's celestial kingdom.

136. Let examples, however, illustrate what conscience is. If one has in his possession the goods of another without the owner's knowledge, and can thus keep them without fear of the law, or of the loss of honor and reputation, if he still restores them to the other because they are not his own, he has conscience; for he does good for the sake of good, and what is just for the sake of justice. Or one who is able to attain an office, but knows that another, who is also seeking it, would be more useful to his country, if he gives place to the other for the sake of his country's good, he has a good conscience; and so in other cases.

137. From these things it may be concluded of what sort are those who have not conscience. They are known from the opposite. For example, they who for any gain whatever make injustice to appear as justice, and evil to appear as good, and the reverse, these have no conscience. Neither do they know what conscience is; and if they are instructed what it is, they do not believe it, and some are not willing to know. Such are they who do everything for the sake of themselves and the world.

138. They who have not received conscience in the world cannot receive it in the other life, and thus cannot be saved. The reason is, that they have not the plane into which heaven may flow and through which it may operate — that is, the Lord through heaven — and lead them to Himself; for the plane and receptacle of the influx of heaven is conscience.

FROM THE HEAVENLY ARCANA.

139. *Concerning Conscience.* They who have not conscience do not know what conscience is — n. 7490, 9121. There are some who laugh at conscience when they hear what it is — n. 7217. Some believe that conscience is nothing; others that it is some natural sad, painful thing either from causes in the body, or from causes in the world; others that it is something which common

people have from their religious persuasion — n. 950. Some do not know they have conscience, when yet they have it — n. 2380.

The good have conscience, but not the evil — n. 831, 965, 7490. They have conscience who are in love to God and in love toward the neighbor — n. 2380. They especially have conscience who have been regenerated by the Lord — n. 977. They have not conscience who are in truths only, and not in a life according to them — n. 1076, 1077, 1919. They have not conscience who do good from natural goodness and not from religion — n. 6208.

A man has conscience from the doctrine of his church, or from his religious persuasion according to it — n. 9112. Conscience is formed with man from the things which are of his religion and which he believes to be truths — n. 1077, 2053, 9113. Conscience is an internal bond by which man is held to think, speak, and do good; and by which he is withheld from thinking, saying, and doing evil; and this not for the sake of himself and the world, but for the sake of what is good, true, just, and right — n. 1919, 9120. Conscience is an internal dictate that one ought to do so, or not so — n. 1919, 1935. Conscience is in its essence the conscience of what is true and right — n. 986, 8081. The new will in the regenerated spiritual man is conscience — n. 927, 1025, 1043, 1044, 4299, 4328, 4493, 9115, 9596. Man has spiritual life from conscience — n. 9117.

There is true conscience, spurious conscience, and false conscience — n. 1033. Conscience is more true as it has been formed from truths more genuine — n. 2053, 2063, 9114. In general, conscience is two-fold, interior and exterior; the interior is of spiritual good which in its essence is truth, and the exterior is of moral and civil good which in its essence is what is sincere and just, in general what is right — n. 5140, 6207, 10296. Pain of conscience is anxiety of mind on account of injustice, insincerity, and any evil which a man believes to be against God and against the neighbor's good — n. 7217. If anxiety is felt when a man thinks evilly, it is from conscience — n. 5470. To feel the pain of conscience is to be in anguish on account of the evil which man does, and also on account of the privation of good and truth — n. 7217. As temptation is the combat of truth and falsity in man's interiors, and as in temptations there is pain and anxiety, therefore none are admitted into spiritual temptations but those who have conscience — n. 847.

They who have conscience speak and act from the heart — n. 7935, 9114. They who have conscience do not swear to a vain thing — n. 2842. They who have conscience are in interior blessedness when they are doing what is good and just according to conscience — n. 9118. They who have conscience in the world, also have conscience in the other life, and are there among the happy — n. 965. There is influx of heaven into conscience with man — n. 6207, 6213, 9122. The Lord rules the spiritual man by conscience, which to him is an internal bond — n. 1835, 1862. They who have conscience have interior thought, but they who have not conscience have exterior thought only — n. 1909, 1935. They who have conscience think from the spiritual, but they who have not conscience think only from the natural — n. 1820. They who have not conscience are only external men — n. 4459. The Lord rules those who have not conscience by external bonds, which are all the things of the love of self and of the world, and hence of the fear of losing reputation, honor, office, gain, or wealth, and the fear of the law and for life — n. 1077, 1080, 1835. They who have not conscience and yet suffer themselves to be governed by those external bonds, are still capable of filling high offices in the world, and of doing good as well as those who have conscience; but they do what is good in outward form, from external obligations; while they who have conscience do what is good in the inward form, from internal obligations — n. 6207.

They who have not conscience wish to destroy conscience with those who have it — n. 1820. They who have not conscience in the world do not have it in the other life — n. 965, 9122. Therefore with those who are in hell there is no torment of conscience on account of their evils in the world — n. 965, 9122.

Who and how troublesome are the over-conscientious, and to what they correspond in the spiritual world — n. 5386, 5724. They who are of the Lord's spiritual kingdom have conscience, which has been formed in their intellectual part — n. 863, 865, 875, 895, 927, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6367, 8521, 9596, 9915, 9995, 10124. The case is otherwise with those who are in the Lord's celestial kingdom — n. 927, 2256, 5113, 6367, 8521, 9915, 9995, 10124.

140. *Concerning Perception.* Perception is seeing what is true and good by influx from the Lord — n. 202, 895, 7680, 9128. Perception is given with those only who are in the good of love to the

Lord, from the Lord — n. 202, 371, 1442, 5228. In heaven those have perception who when they lived as men in the world brought the doctrinals of the church that are from the Word directly into life, and did not first lay them up in the memory; thus the interiors of their minds were formed for the reception of Divine influx, and therefore in heaven their understanding is continually in enlightenment — n. 104, 495, 503, 521, 536, 1616, 1791, 5145. They know things beyond number, and their wisdom is beyond measure — n. 2718, 9543. They who are in perception do not reason about the truths of faith; and if they were to reason, perception would perish with them — n. 586, 1398, 5897. They who believe that they have knowledge and wisdom from themselves, cannot have perception — n. 1386. The learned do not comprehend what this perception is — shown from experience — n. 1387.

They who are in the Lord's celestial kingdom have perception; they however who are in the spiritual kingdom have not perception, but conscience in its stead — n. 805, 2144, 2145, 2157, 8081. They who are in the Lord's celestial kingdom do not think from faith, as those do who are in His spiritual kingdom; since they who are in the celestial kingdom are in perception from the Lord of all things of faith — n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780. Wherefore the celestial angels say concerning the truths of faith, only, Yea, yea, Nay, nay, because they perceive them and see them; but the spiritual angels reason concerning the truths of faith, whether it be so or not — n. 2715, 3246, 4448, 9166, 10786; where are explained the Lord's words, *Let your communication be, Yea, yea, Nay, nay, for whatsoever is more than this cometh of evil* (Matt. v. 37). The celestial angels, because they know the truths of faith from perception, do not even wish to name faith — n. 202, 337. The distinction beetwen the celestial angels and the spiritual angels — n. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295. Concerning the perception of those who were of the Most Ancient Church, which was a celestial church — n. 125, 597, 607, 784, 895, 1121, 5121.

There is inner perception, and there is outer — n. 2145, 2171, 2831, 5920. In the world there is perception of what is just and equal, but rarely the perception of spiritual truth and good — n. 2831, 5937, 7977. The light of perception is altogether another light from that of confirmation; nor is it like it, though to some persons it may appear to be like — n. 8521, 8780.

FREEDOM.

141. All freedom is of love, for what one loves he does in freedom. Hence also all freedom is of the will, for what one loves he also wills. And as the love and the will make a man's life, freedom also makes it. From this it may be evident what freedom is, namely, that which is of man's love and will, and thence of his life. Hence it is that what man does from freedom appears to him as if done from what is his own.

142. To do evil from freedom appears as freedom, but it is slavery, because this freedom is from the love of self and the love of the world, and these loves are from hell. Such freedom also is actually turned into slavery after death, for the man who had such freedom then becomes a vile slave in hell. But to do good from freedom is freedom itself, because it is from love to the Lord and from love toward the neighbor, and these loves are from heaven. This freedom also remains after death, and then becomes truly freedom; for the man who has had such freedom becomes in heaven as a son of the house. This the Lord teaches thus: *Every one that committeth sin is a slave of sin; the slave abideth not in the house forever; the son abideth forever: if the Son shall make you free, ye shall be free indeed* (John viii. 34–36). Now as all good is from the Lord, and all evil from hell, it follows that it is freedom to be led by the Lord, and slavery to be led by hell.

143. That man has the freedom of thinking what is evil and false, and also of doing it so far as the laws do not disallow, is for the purpose that he may be reformed; for goods and truths are to be implanted in his love and will, in order to become of his life; and this cannot be done except he have freedom for thinking evil and falsity as well as good and truth. This freedom is given to every man by the Lord; and when he is thinking good and truth, so far as he then does not love evil and falsity, the Lord implants good and

truth in his love and will, and thus in his life, and so reforms him. That also which is inseminated in freedom remains, but that which is inseminated in compulsion does not remain, because what is compelled is not from the man's will, but from the will of him who compels. Hence also worship from freedom is pleasing to the Lord, but not worship from compulsion; for worship from freedom is worship from love, but worship from compulsion is not so.

144. The freedom of doing good and the freedom of doing evil, though in their external aspect they appear alike, are as different and as distant from each other as heaven is from hell. The freedom of doing good is also from heaven and is called heavenly freedom; while the freedom of doing evil is from hell, and is called infernal freedom. As far also as a man is in the one, so far he is not in the other; for no one can serve two masters (Matt. vi. 24), as is also manifest from this, that they who are in infernal freedom believe that it is slavery and compulsion not to be allowed to will evil and to think falsity at pleasure; but they who are in heavenly freedom have a horror at willing evil and thinking falsity, and if forced to this, they would be in torture.

145. Since doing from freedom appears to a man as from what is his own, or his proprium, heavenly freedom may hence be called also the heavenly proprium, and infernal freedom may be called the infernal proprium. The infernal proprium is that into which man is born, and this is evil; but the heavenly proprium is that into which man is reformed, and this is good.

146. It may be evident from this what free-will is, namely, that it is to do good from choice, or from the will; and that they are in that freedom who are led by the Lord, and those are led by the Lord who love good and truth for the sake of good and truth.

147. A man may know what kind of freedom he is in, from his enjoyment while he is thinking, speaking, doing, hearing, or seeing; for all enjoyment is of the love.

FROM THE HEAVENLY ARCANA.

148. All freedom is of love or of affection, for what a man loves, he does in freedom — n. 2870, 3158, 8987, 8990, 9585, 9591. As freedom is of the love, it is the life of every one — n. 2873. There is heavenly freedom, and there is infernal freedom — n. 2870, 2873, 2874, 9589, 9590. Heavenly freedom is of the love of good and truth — n. 1947, 2870, 2872. And because the love of good and truth is from the Lord, it is freedom itself to be led by the Lord — n. 892, 905, 2872, 2886, 2890–2892, 9096, 9586, 9587–9591.

Man is introduced by the Lord into heavenly freedom by regeneration — n. 2874, 2875, 2882, 2892. Man ought to have freedom, that he may he able to be regenerated — n. 1937, 1947, 2876, 2881, 3145, 3158, 4031, 8700. Otherwise the love of good and truth cannot be implanted in man, and appropriated to him, to appearance as his own — n. 2877, 2879, 2880, 2888. Nothing is conjoined with man which is done under compulsion — n. 2875, 8700. If man could be reformed by compulsion, all would be saved — n. 2881. In reformation compulsion is hurtful — n. 4031.

Worship from freedom is worship, but not worship which is from compulsion — n. 1947, 2880, 7349, 10097. Repentance ought to take place in a free state, and the repentance that takes place in a forced state is of no avail — n. 8392: what a forced state is — n. 8392.

It is given man to act from the freedom of reason, in order that good may be provided for him; and therefore man is also in freedom to think and to will even evil, and to do it also so far as the laws do not forbid — n. 10777. Man is kept by the Lord between heaven and hell, and is in equilibrium, that he may be in freedom for the sake of reformation — n. 5982, 6477, 8209, 8987. What is inseminated in freedom remains, but not what is inseminated in compulsion — n. 9588, 10777. Therefore freedom is never taken away from any one — n. 2876, 2881. No one is compelled by the Lord — n. 1937, 1947. How the Lord leads man by means of freedom into good; turning him through freedom away from evil, and bending him to good, by leading him so gently and silently that man knows not but that all proceeds from himself — n. 9587.

To compel one's self is from freedom, but to be compelled is not — n. 1937, 1947. Man ought to compel himself to resist evil — n. 1937, 1947, 7914; and also to do good as from himself, but still to acknowledge that it is from the Lord — n. 2883, 2891, 2892, 7914. Man has a stronger freedom in the combats of temptations in which he conquers, since he then interiorly compels himself to resist evils, though it appears otherwise — n. 1937, 1947, 2881. There is freedom in all temptation, but the freedom is interiorly with man from the Lord; and he therefore fights and wishes to conquer and not to be conquered, which he would not do without freedom — n. 1937, 1947, 2881. The Lord causes this freedom by means of the affection for good and truth that has been impressed on the internal man without the man's knowledge — n. 5044.

It is infernal freedom to be led by the loves of self and the world and their lusts — n. 2870, 2873. They who are in hell do not know any other freedom — n. 2871. Heavenly freedom is as far from infernal freedom as heaven is from hell — n. 2873, 2874. Infernal freedom, regarded in itself, is slavery — n. 2884, 2890. For it is slavery to be led by hell — n. 9586, 9589–9591.

All freedom is so that there may be a proprium, and is according to that — n. 2880. By regeneration man receives from the Lord a heavenly proprium — n. 1937, 1947, 2882, 2883, 2891. The quality of the heavenly proprium — n. 164, 5660, 8480. This proprium appears to man as his own, yet it is not his, but the Lord's with him — n. 8497. They who are in this proprium are in freedom itself; for it is freedom to be led by the Lord and by His proprium — n. 892, 905, 2872, 2886, 2890–2892, 4096, 9586, 9587, 9589–9591.

149. That freedom is from the equilibrium between heaven and hell, and that unless man be in freedom he cannot be reformed, is shown in the work concerning "Heaven and Hell," in the articles concerning equilibrium — n. 589–596, and concerning freedom — n. 597 to the end. But for the sake of instruction as to what freedom is, and to show that man is reformed by means of it, I will here adduce the following extracts from that work: —

"The equilibrium between heaven and hell has been treated of, and it has been shown that this is an equilibrium between the good which is from heaven and the evil which is from hell, thus it is spiritual equilibrium, which in its essence is freedom. That spiritual

equilibrium in its essence is freedom, is because it is between good and evil, and also between truth and falsity; and these things are spiritual. Therefore to be able to will good or evil, and to think what is true or what is false, and to choose one in preference to the other, is the freedom of which we are now treating. This freedom is given to every man by the Lord, nor is it ever taken away. It is, indeed, by virtue of its origin, not man's, but the Lord's, because it is from the Lord. Nevertheless it is given to man with life as his own, and this to the intent that he may be reformed and saved; for without freedom there is no reformation and salvation. Every one may see from some rational intuition that in man's freedom he has liberty to think ill or well, sincerely or insincerely, justly or unjustly; and also that he can speak and act well, sincerely, and justly; but not ill, insincerely, and unjustly, because of spiritual, moral, and civil laws, by which his external is kept in bonds. From these things it is plain that the spirit of man, which is what thinks and wills, is in freedom, but not so the external of man, which speaks and acts, unless this be in agreement with the laws above mentioned. (n. 597.)

"That man cannot be reformed unless he has freedom is because he is born into evils of every kind, which yet must be removed in order that he may be saved; nor can they be removed unless he sees them in himself and acknowledges them, and afterward ceases to will them and at length holds them in aversion; then they are first removed. This cannot be effected unless man be both in good and in evil, for from good he may see evils, but cannot from evil see goods. The spiritual goods which man is capable of thinking, he learns from childhood from the reading of the Word and from preaching; and moral and civil goods he learns from a life in the world. This is the first reason why man ought to be in freedom. Another reason is, because nothing is appropriated to man except what is done from the affection of love. Other things indeed may enter, but no farther than the thought, and not into the will; and what does not enter even into the will of man, does not become his, for thought derives all that it has from memory, but the will derives all that it has from the life itself. Nothing is ever free which is not from the will, or what is the same, from the affection of love. For whatever a man wills or loves, this he does freely; hence it is, that the freedom of man and the affection of his love, or of his will, are one. Man therefore has freedom in order

that he may be affected with truth and good, or love them, and that thus they may become as his own. In a word, whatever does not enter into man in freedom, does not remain, because it is not of his love or will, and what is not of man's love or will, is not of his spirit. For the *esse* of the spirit of man is love or will. It is said love or will, because what a man loves, this he wills. This now is the reason that man cannot be reformed unless he be in freedom. But more may be seen on the subject of man's freedom in the "Heavenly Arcana." (n. 598.)

"To the intent that man may be in freedom, for the sake of his being reformed, he is conjoined as to his spirit with heaven and with hell. For there are with every man spirits from hell and angels from heaven. By spirits from hell man is in his own evil, but by angels from heaven man is in good from the Lord; thus he is in spiritual equilibrium, that is, in freedom. That to every man are adjoined angels from heaven and spirits from hell, may be seen in the chapter on the conjunction of heaven with the human race, n. 291–302." (n. 599.)

MERIT.

150. They who do good works in order to have merit, do not do them from the love of good, but from the love of reward; for one who wishes to merit wishes to be rewarded. They who do so, have enjoyment in view and place it in the reward, not in the good; and therefore they are not spiritual, but natural.

151. Doing good which is good must be from the love of good, and thus for the sake of good. They who are in that love are not willing to hear of merit, for they love to do good, and perceive satisfaction in doing it; and they are on the contrary made sad, if it is believed that it is done for anything of self. It is nearly as with those who do good to their friends for the sake of friendship, to a brother for the sake of brotherly love, to wife and children for the sake of wife and children, to their country for the sake of their country, and thus

from friendship and love. They who are right minded also say and insist that they do not do good for their own sake, but for the sake of those to whom they do it.

152. They who do good for the sake of reward do not do good from the Lord, but from themselves; for they have regard to themselves primarily, because they look to their own good; and the good of the neighbor, which is the good of a fellow-citizen, of human society, of their country, and of the church, they do not regard except as means to their end. Hence it is that in the good of merit there lurks the good of the love of self and the world, and this good is from man, and not from the Lord; and all good which is from man is not good. Indeed, so far as self and the world lurk in it, it is evil.

153. Genuine charity and genuine faith are apart from all merit, for the enjoyment of charity is good itself, and the enjoyment of faith is truth itself. They, therefore, who are in this charity and faith know what good with no claim to merit is, but not they who are not in charity and faith.

154. That good is not to be done for the sake of reward, the Lord Himself teaches in Luke: *If ye love them that love you, what thank have ye? . . . for sinners do the same . . . love ye rather your enemies, and do good, and lend, hoping for nothing; then shall your reward be great, and ye shall be sons of the Most High* (vi. 32–35). That man cannot do good from himself so that it is good, the Lord also teaches in John: *A man cannot take anything, except it have been given him from heaven* (iii. 27). And again: Jesus said, *I am the vine, ye are the branches . . . as the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me. . . . He that abideth in Me, and I in him, the same beareth much fruit; for except from Me ye cannot do anything* (xv. 4–8).

155. As all good and truth are from the Lord and nothing from man, and as the good from man is not good, it follows that no man has merit, but the Lord alone. The Lord's

merit is that by His own power He saved the human race, and that He also saves those who do good from Him. Hence it is that in the Word he is called just to whom the Lord's merit and justice are ascribed, and he unjust to whom is ascribed his own justice and merit.

156. The enjoyment itself which is within the love of doing good without the end of recompense, is the reward that abides to eternity; for in that good is implanted heaven and eternal happiness by the Lord.

157. To think and believe that they who do good come into heaven, and also that good must be done in order to come into heaven, is not having regard to reward as an end, and thus is not placing merit in the works; for those also who do good from the Lord think and believe this. But they who think, believe, and do in this manner, and yet are not in the love of good for the sake of good, do have regard to reward as an end, and place merit in works.

FROM THE HEAVENLY ARCANA.

158. To the Lord alone belong merit and justice — n. 9715, 9979. That merit and justice are the Lord's, means that He saved the human race by His own power — n. 1813, 2025-2027, 9715, 9809, 10019. The good of the Lord's merit and justice is the good that reigns in heaven, and this good is the good of His Divine love, from which He saved the human race — n. 9486, 9979. No man can from himself be made justice, nor can he claim it for himself by any right — n. 1813. The quality of those in the other life who claim for themselves justice — n. 942, 2027. In the Word he is called just to whom is ascribed the Lord's justice and merit, and he is called unjust to whom is ascribed his own justice and the merit of self — n. 5069, 9263. Whoever is once just from the Lord, is to be continually just from Him; for justice never becomes man's own, but is continually the Lord's — n. 8486. They who believe in the justification taught in the church know little about regeneration — n. 5398.

A man is wise so far as he ascribes all goods and truths to the Lord, and not to himself — n. 10227. Since all good and truth

which is good and truth is from the Lord and nothing of it from man, and since the good from man is not good, it thence follows that merit belongs to no man, but to the Lord alone — n. 9975, 9981, 9988. They who enter heaven put off all the merit of self — n. 4007; and they do not think of recompense for the goods they have done — n. 6478, 9174. They who think from merit, so far as they do so, do not acknowledge all things to be of mercy — n. 6478, 9174. They who think from merit, think of reward and recompense; to wish to merit is therefore to wish to be recompensed — n. 5660, 6392, 9975. Such persons cannot receive heaven into themselves — n. 1835, 8478, 9977. Heavenly happiness consists in the affection for doing good without having recompense as an end — n. 6388, 6478, 9174, 9984. In the other life, so far as any one does good without having recompense as the end, blessedness flows in from the Lord with increase; and this is immediately dissipated when there is thought of recompense — n. 6478, 9174.

Good is to be done without having recompense as the end — n. 6392, 6478: illustrated — n. 9981. Genuine charity is without any view to merit — n. 2343, 2371, 2400, 3887, 6388–6393; because it is from love, thus from the enjoyment of doing good — n. 3816, 3887, 6388, 6478, 9174, 9984. Reward in the Word means enjoyment and blessedness in doing good to others without having reward as the end; and they feel and perceive this enjoyment and blessedness who are in genuine charity — n. 3816, 3956, 6388.

They who do good for the sake of reward, love themselves and not the neighbor — n. 8002, 9210. In the Word by hirelings are meant in the spiritual sense those who do good for the sake of reward — n. 8002. They who do good for the sake of recompense, in the other life wish to be served, and are never contented — n. 6393. They despise the neighbor, and are angry with the Lord Himself because they do not receive a reward, saying that they have merited it — n. 9976. They who have in themselves separated faith from charity, in the other life make their faith and also the good works which they have done in outward form and thus for the sake of themselves, meritorious — n. 2371. Further, of what quality they are in the other life who have placed merit in works — n. 942, 1774, 1877, 2027. They are there in the lower earth, and appear to themselves to be cutting wood — n. 1110,

4943, 8740; because wood signifies in particular the good of merit, and especially shittim-wood — n. 2784, 2812, 9472, 9486, 9715, 10178.

They who have done good for the sake of recompense, are servants in the Lord's kingdom — n. 6389, 6390. They who place merit in works fall in temptations — n. 2273, 9978. They who are in the loves of self and the world do not know what it is to do good without recompense — n. 6392.

REPENTANCE AND REMISSION OF SINS.

159. He who wishes to be saved must confess his sins and do the work of repentance.

160. To confess sins is to know one's evils, to see them in himself, to acknowledge them, to account himself guilty, and to condemn himself on account of them. When this is done before God, it is confessing sins.

161. To do the work of repentance is, after having thus confessed one's sins and made supplication from a humble heart for their remission, to desist from them and lead a new life according to the precepts of charity and faith.

162. He who only acknowledges in a general way that he is a sinner, and accounts himself guilty of all evils, and does not explore himself, that is, see his sins, makes indeed confession, but not the confession of repentance. Such an one, because he has not known his evils, lives afterward as before.

163. He who lives the life of charity and faith does the work of repentance daily, reflects upon the evils that are in him, acknowledges them, guards against them, and supplicates the Lord for help. For of himself a man is continually falling away, but is continually being upheld by the Lord and led to good. Such is the state of those who are in good. But they who are in evil are continually falling away, and are likewise continually being lifted up by the Lord; but they are only withdrawn lest they fall into the most grievous evils, to which of themselves they are tending with all their endeavor.

164. A man who explores himself that he may do the work of repentance, must explore his thoughts and the intentions of his will, and see there what he would be ready to do if it were permitted him; that is, if he were not in fear of the laws and of the loss of reputation, honor, and gain. In his thoughts and intentions are man's evils; and all the evils which he does in his body are therefrom. They who do not explore the evils of their thought and will, cannot do the work of repentance, for they think and will afterward as before; and yet to will evils is to do them. This is to explore one's self.

165. Repentance of the mouth, and not of the life, is not repentance. By repentance of the mouth sins are not remitted, but by repentance of the life. Sins are continually being remitted to man by the Lord, for He is mercy itself; but the sins cling to the man, however he may think that they have been remitted; nor are they removed from him except by a life according to the precepts of true faith. So far as he lives according to these, his sins are removed; and so far as they are removed, they are remitted.

166. It is believed that when sins are remitted, they are wiped away, or are washed away, as filth is washed away with water. But sins are not wiped away, only removed; that is, a man is withheld from them when he is kept in good by the Lord; and when he is kept in good, it appears as if he were without them, and thus as if they were wiped away; and a man can be kept in good so far as he is reformed. How a man is reformed, will be told in the doctrine that follows concerning regeneration. He who believes that sins are remitted in any other manner is much deceived.

167. The signs that men's sins have been remitted, that is, removed, are the following. They perceive enjoyment in worshipping God for the sake of God, and in serving the neighbor for the sake of the neighbor, and thus in doing good for the sake of good, and in speaking truth for the sake of truth: they are unwilling to claim merit for anything of

charity and faith, they shun and feel aversion to evils, such as enmities, hatred, revenge, adulteries, and the very thoughts of such things with intention. But the signs that men's sins are not remitted, that is, removed, are these which now follow. They worship God not for God's sake, and serve the neighbor not for the nighbor's sake; thus they do not do good and speak the truth for the sake of good and truth, but for the sake of themselves and the world. They wish to acquire merit by their deeds. They do not perceive anything other than enjoyable in evils, such as enmity, hatred, revenge, adulteries; and from them they think of them with all license.

168. Repentance which takes place in a free state is availing, but that which takes place in a forced state avails nothing. Forced states are states of disease, states of dejection of mind from misfortune, states of imminent death, as also every state of fear which takes away the use of reason. He who is evil, and who in a forced state of compulsion promises repentance and also does good, when he comes into a state of freedom returns into his former life of evil. With the good it is otherwise.

169. After one has explored himself and acknowledged his sins, and repented, he must remain steadfast in good even to the end of his life; for if he afterward falls back into his former life of evil and embraces it, he then commits profanation; for he then conjoins evil to good. Hence his latter state becomes worse than his former, according to the Lord's words: *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but findeth it not. Then he saith, I will return into my house from whence I came out; and when he cometh and findeth it empty, and swept and garnished for himself, he then goeth and joineth to himself seven other spirits worse than himself, and they enter in, and dwell there; and the last things of that man become worse than the first* (Matt. xii. 43–45). What profanation is, may be seen in the following pages.

FROM THE HEAVENLY ARCANA.

170. *Of Sin or Evil.* There are innumerable kinds of evil and falsity — n. 1188, 1212, 4818, 4822, 7574. There is evil from falsity, there is falsity from evil, and again there are evil and falsity therefrom — n. 1679, 2243, 4818. What the evil of falsity is, and its quality — n. 2408, 4818, 7272, 8265, 8279. Also what the falsity of evil is, and its quality — n. 6359, 7272, 9304, 10302. Of evils with one's fault, and of evils without his fault — n. 4171, 4172. Of evils from the understanding, and of evils from the will — n. 9009. Transgression, iniquity, and sin — the difference — n. 6563, 9156.

All evils cling to man — n. 2116. Evils cannot be taken away from man, but man can only be withheld from them and kept in good — n. 865, 868, 887, 894, 1581, 4564, 8206, 8393, 8988, 9014, 9333, 9446–9448, 9451, 10057, 10059. Man is withheld from evil and kept in good by the Lord alone — n. 929, 2406, 8206, 10060. Thus evils and sins are only removed, and this is done by successive steps — n. 9334–9336. This is done by the Lord through regeneration — n. 9445, 9452–9454, 9938. Evils shut out the Lord — n. 5696. Man must abstain from evils in order to receive good from the Lord — n. 10109. Good and truth flow in so far as man abstains from evils — n. 2388, 2411, 10675. To be withheld from evil and kept in good is the remission of sins — n. 8391, 8393, 9014, 9444–9450. The signs whether sins have been remitted or not — n. 9449, 9450. It belongs to the remission of sins to look from good and not from evil — n. 7697.

Evil and sin are a separation and a turning away from the Lord; and this is signified in the Word by evil and sin — n. 4997, 5229, 5474, 5746, 5841, 9346. They are also a separation and a turning from good and truth, and this is their signification — n. 7589. They are what is contrary to Divine order, and this is their signification — n. 4839, 5076. Evil is damnation and hell — n. 3513, 6279, 7155. It is not known what hell is, if it is not known what evil is — n. 7181. Evils are as it were heavy, and fall of themselves into hell; and so also the falsities that are from evil — n. 8279, 8298. It is not known what evil is unless it is known what the love of self and the love of the world are — n. 4997, 7178, 8318. All evils are from those loves — n. 1307, 1308, 1321, 1594,

1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742.

All men whatever are born into evils of every kind, even so that their proprium is nothing but evil — n. 210, 215, 731, 874-876. 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10731. Man must therefore be born again or regenerated, in order to receive a life of good — n. 3701.

Man casts himself into hell when he does evil from consent, then from purpose, and at last from enjoyment — n. 6203. They who are in evil of life are in the falsities of their evil, whether this is known to them or not — n. 7577, 8094. Evil would not be appropriated to man if he believed, as is the reality, that all evil is from hell, and all good from the Lord — n. 4151, 6206, 6324, 6325. In the other life evils are removed from the good, and goods from the evil — n. 2256. In the other life all are let into their interiors, thus the evil into their evils — n. 8870.

In evil is its own punishment, and in good is its own recompense in the other life — n. 696, 967, 1857, 6559, 8214, 8223, 8226, 9048. In the other life a man does not suffer punishment for hereditary evils, because he is not to blame for them, but for his evils of deed — n. 966, 2308. The interiors of an evil man are foul and filthy, however different they may appear in outward form — n. 7046.

In the Word evil is spoken of as from the Lord, when yet there is nothing but good from Him — n. 2447, 6071, 6991, 6997, 7533, 7632, 7677, 7926, 8227, 8228, 8632, 9306. So also with anger — n. 5798, 6997, 8284, 8483, 9306, 10431. The reason that it is so written in the Word — n. 6071, 6991, 6997, 7632, 7643, 7679, 7710, 7926, 8282, 9010, 9128. What is signified by bearing iniquity, where it is said of the Lord — n. 9937, 9965. The Lord turns evil to good with the good who are infested and tempted — n. 8631. To leave it to man to do evil from his freedom, is permission — n. 1778. The Lord governs evils and falsities by the laws of permission, and they are permitted for the sake of order — n. 7877, 8700, 10778. The permission of evil by the Lord is not as the permission of one willing, but as one of not willing, while no help is possible on account of the urgency of the end — n. 7877.

171. *Of Falsity.* The kinds of falsity are innumerable, as many indeed as there are evils; and evils and falsities are according to their origins, which are many — n. 1188, 1212, 4729, 4822,

7574. There is falsity from evil or the falsity of evil, and there is evil from falsity or the evil of falsity, and there is again falsity therefrom — n. 1679, 2243. From a falsity that is assumed as a principle, there flow falsities in a long series — n. 1510, 1511, 4717, 4721. There is falsity from the desires of the love of self and of the world, and there is falsity from the fallacies of the senses — n. 1295, 4729. There are falsities of religion, and there are falsities of ignorance — n. 4729, 8318, 9258. There is falsity in which there is good, and falsity in which there is not good — n. 2863, 9304, 10109, 10302. There is what is falsified — n. 7318, 7319, 10648.

The falsity of evil, its quality — n. 6359, 7272, 9304, 10302. The evil of falsity, its quality — n. 2408, 4818, 7272, 8265, 8279. Falsities from evil appear like clouds and like impure waters over the hells — n. 8138, 8146, 8210. Such waters also signify falsities — n. 739, 790, 7307. They who are in hell speak falsities from evil — n. 1695, 7351, 7352, 7357, 7392, 7699. They who are in evil cannot but think falsity while they think from themselves — n. 7457.

There are falsities of religion that agree with good, and those which disagree — n. 9258. Falsities of religion, if they do not disagree with good, do not produce evil except with those who are in evil of life — n. 8318. Falsities of religion are not imputed to those who are in good, but to those who are in evil — n. 8051, 8149. Any falsity may be confirmed, and when it has been confirmed it appears as truth — n. 5033, 6865, 8521, 8780. Care must be taken lest falsities of religion be confirmed, for thence principally comes the permission of falsity — n. 845, 8780. How hurtful is the permission of falsity — n. 794, 806, 5096, 7686. The permission of falsity is continually exciting things confirmatory of falsity — n. 1510, 1511, 2477. They who are in the permission of falsity are interiorly bound — n. 5096. When they who are in the strong persuasiveness of falsity draw near to others in the other life, they close up their rational and as it were suffocate them — n. 3895, 5128.

Truths that are not genuine, and falsities also, can be consociated with genuine truths; but falsities that have good in them, not falsities in which there is evil — n. 3470, 3471, 4551, 4552, 7344, 8149, 9298. Falsities in which there is good are received by the Lord as truths — n. 4736, 8149. The good which has its qual-

ity from falsity is accepted by the Lord if there is ignorance, and innocence in the ignorance, and a good end — n. 7887.

Evil falsifies truth, for it draws aside and applies truth to evil — n. 8094, 8149. That is called falsified truth which has been applied to evil by confirmation — n. 8062. Falsified truth is contrary to truth and good — n. 8062. More concerning falsifications of truth — n. 7318, 7319, 10648.

172. *Concerning Profaners and Profanation* (n. 169). Profanation is the commingling of good and evil, and also of truth and falsity, in man — n. 6348. None can profane goods and truths, or the holy things of the church and of the Word, except those who first acknowledge and believe them — and more if they live according to them — and afterward recede from the faith, do not believe them, and live for themselves and the world — n. 593, 1008, 1010, 1059, 3398, 3399, 3898, 4289, 4601, 8394, 10287. One who believes truths in childhood and afterward does not believe, profanes lightly; but one who confirms the truths in himself later, and afterward denies them, profanes grievously — n. 6959, 6963, 6971. They also profane who believe truths and live wickedly, also they who do not believe truths while they live holily — n. 8882. A man profanes if after repentance of heart he relapses into his former evils, and there his latter state is worse than the former — n. 8394. Those in the Christian world who defile the holy things of the Word by unclean thoughts and conversation, commit profanation — n. 4050, 5390. There are various kinds of profanation — n. 10287.

They who have not acknowledged holy things cannot profane them, still less they who do not know them — n. 1008, 1010, 1059, 9188, 10287. They who are within the church can profane holy things, but not they who are without — n. 2051. Gentiles cannot profane, because they are out of the church and have not the Word — n. 1327, 1328, 2051, 9021. Nor can the Jews profane the holy interior things of the Word and the church, because they do not acknowledge them — n. 6963. Therefore interior truths were not disclosed to the Jews; for if they had been disclosed and acknowledged they would have profaned them — n. 3398, 3479, 6963. Profanation is meant by the Lord's words quoted above (n. 169): *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest but findeth it not. Then he saith, I will return into my house from whence I came out; and when he cometh*

and findeth it empty, swept, and garnished for himself, then goeth he and taketh with himself seven other spirits worse than himself, and they enter in and dwell there: and the last things of that man become worse than the first (Matt. xii. 43–45). By the unclean spirit going out of a man, is meant the repentance of one who is in evil; by his walking through dry places and finding no rest, is meant that the life of good is such to him; by the house into which he returns, because he finds it empty and garnished for him, is meant the man himself and his will, that it is without good; by the seven spirits that he takes to himself, and with whom he returns, is meant evil that is conjoined with good; his last state being then worse than the former, means profanation. This is the internal sense of these words, for the Lord spoke by correspondences. The meaning is similar in the Lord's words to him whom He cured at the pool of Bethesda: *Behold thou art made whole; sin no more lest a worse thing come unto thee* (John vi. 14). Also in these words: *He hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them* (John xii. 40). To turn themselves and be healed, is to profane; which takes place when truths and goods are acknowledged and afterward rejected. So would it have been if the Jews had turned themselves and been healed, as was said above.

The lot of profaners in the other life is the worst of all, since the good and truth which they have acknowledged remain, and also evil and falsity; and because these cohere, there is a tearing asunder of the life — n. 571, 582, 6348. It is therefore as far as possible provided by the Lord that profanation shall not take place — n. 2426, 10287. Man is therefore withheld from acknowledgment and faith, if he cannot remain steadfast in them to the end of life — n. 3398, 3402; and he therefore is rather kept in ignorance and in external worship — n. 301–303, 1327, 1328. The Lord also treasures up in man's interiors the truths and goods which he has received by acknowledgment — n. 6595.

Lest interior truths should be profaned, they are not revealed till a church is at its end — n. 3398, 3399. Wherefore the Lord came into the world and opened interior truths when the church was utterly vastated — n. 3398: see what is adduced on this subject in the little work concerning the Final Judgment and the Babylon that was destroyed (n. 73, 74).

In the Word Babel signifies the profanation of good, and Chaldea signifies the profanation of truth — n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326. These profanations correspond to the forbidden degrees, or the foul adulteries, spoken of in the Word — n. 6348. In the church of Israel and Judah profanation was represented by the eating of blood, which was therefore so strictly forbidden — n. 1003.

REGENERATION.

173. He who does not receive spiritual life, that is, who is not born anew of the Lord, cannot come into heaven; which the Lord teaches in John: *Verily, verily, I say unto thee, except one be born again, he cannot see the kingdom of God* (iii. 3).

174. Of his parents a man is not born into spiritual life, but into natural life. Spiritual life is to love God above all things, and to love the neighbor as one's self, and to do this according to the precepts of faith which the Lord has taught in the Word. But natural life is to love one's self and the world more than the neighbor, and indeed more than God Himself.

175. Every one is born of his parents into the evils of the love of self and of the world. Every evil which by habit had taken on a nature, as it were, is derived into the offspring, and thus by successive steps from parents, grandparents, and great-grandparents in a long series back. Hence the derivation of evil becomes at length so great that the all of a man's own life is nothing but evil. This continual derivation is not broken and altered, except by a life of faith and charity from the Lord.

176. To that which a man derives hereditarily he continually inclines, and into it he lapses. Thus he confirms that evil in himself, and also superadds more from himself. These evils are altogether contrary to spiritual life, and destroy it. And, therefore, unless man receives new life from

the Lord, which is spiritual life, and thus unless he is conceived anew, is born anew, and is brought up anew, that is, is created anew, he is damned; for he wills nothing else, and hence thinks nothing else, than what is of self and the world, just as they do in hell.

177. No one can be regenerated unless he knows such things as are of the new life, that is, of spiritual life. The things of the new life, or of spiritual life, are truths which are to be believed and goods which are to be done. The truths are of faith, the goods are of charity. These things no one can know of himself; for a man takes in only those things which have come in the way of his senses. From these he has procured to himself light which is called natural light, from which he sees nothing else but the things of the world and of self, and not those of heaven and of God. These he must learn from revelation — as, that the Lord, Who is God from eternity, came into the world to save the human race; that He has all power in heaven and on earth; that the all of faith and the all of charity, and thus all truth and good, are from Him; that there is a heaven and that there is a hell; that a man is to live to eternity, in heaven if he has lived well, in hell if he has lived evilly.

178. These things and many more are things of faith, which the man who is to be regenerated needs to know; for he who knows them can think them and then will them, and at length do them, and thus have a new life. For example, he who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, love Him, and thus do good for His sake. He who does not know that all good is from Him, cannot think that his own salvation is from Him, still less can he wish to have it so, and thus cannot live from Him. He who does not know that there is a hell, nor that there is a heaven, nor that there is an eternal life, can by no means think about the life of heaven, nor can he apply himself to receiving it. And so of the rest.

179. Every one has an internal man and an external man.

The internal man is what is called the spiritual man, and the external the natural man. Both must be regenerated, that the man may be regenerated. With the man who has not been regenerated, the external or natural man rules, and the internal serves; but with the man who has been regenerated the internal or spiritual man rules and the external serves. From which it is plain that the order of life has been inverted with man from his birth, so that that which ought to rule serves, and that which ought to serve rules. This order must be again inverted, that the man may be saved; and this inversion can in no other way take place than by regeneration from the Lord.

180. What it is for the internal man to rule and for the external to serve, and the reverse, may be illustrated as follows. If a man places all good in pleasure, in gain, or in pride, and finds enjoyment in hatred and revenge, and searches out interiorly in himself reasons which confirm him in this, then the external man rules and the internal serves. But when a man perceives good and enjoyment in thinking and willing well, sincerely, and justly, and in speaking and doing outwardly in like manner, then the internal man rules and the external serves.

181. The internal man is first regenerated by the Lord, and afterward the external, and the latter by means of the former. For the internal man is regenerated by thinking the things which are of faith and charity, but the external by a life according to them. This is meant by the Lord's words: *Except one be born of water and the spirit, he cannot enter into the kingdom of God* (John iii. 5). Water in the spiritual sense is the truth of faith, and spirit is a life according to it.

182. The man who has been regenerated is in heaven as to his internal man, and is an angel there with the angels, among whom also he comes after death. He can then live the life of heaven — love the Lord, love the neighbor, understand truth, be wise in good, and perceive blessedness therefrom.

FROM THE HEAVENLY ARCANA.

183. *What Regeneration is, and why it takes place.* At this day little is known concerning regeneration — reasons — n. 3761, 4136, 5398. Man is born into evils of every kind, and consequently he is as to his proprium nothing but evil from birth — n. 210, 215, 731, 874–876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8549, 8550, 8552, 10283, 10284, 10286, 10731. That man's hereditary is nothing but evil, may be seen in the extracts collected above (n. 83). All that is of man's proprium is nothing but evil (n. 82).

Man of himself, so far as he is led of his hereditary and his proprium, is worse than the brute animals — n. 637, 3175. Of himself, therefore, he continually looks to hell — n. 694, 8480. Wherefore if man were led of his proprium, he would not by any means be saved — n. 10731.

Man's natural life is contrary to spiritual life — n. 3913, 3928. The good which man does of himself or of proprium is not good, because he does it for the sake of himself and for the sake of the world — n. 8480. Man's proprium must be removed, that the Lord and heaven can be present — n. 1023, 1044. Man's proprium is actually being removed while man is being regenerated by the Lord — n. 9334–9336, 9452, 9454, 9938. Man therefore must be created anew, that is, regenerated — n. 8548, 8549, 9450, 9452, 9937. By creating man is signified in the Word regenerating him — n. 16, 88, 10634.

Man is conjoined to the Lord by regeneration — n. 2004, 9338, and is also consociated with angels in heaven — n. 2474. A man does not come into heaven until he is in a state to be led by the Lord by means of good, which is the case when he has been regenerated — n. 8516, 8539, 8722, 9139, 9832, 10367.

In the man who has not been regenerated, the external or natural man rules and the internal serves — n. 3167, 8743. Thus the state of man's life is an inverted one from his birth; and therefore must necessarily be inverted again that man may be saved — n. 6507, 8552, 8553, 9256. The end of regeneration is that the internal or spiritual man may rule, and the external or natural man serve — n. 911, 913. Which also is the case after a man has been regenerated — n. 5128, 5651, 8743. For after regenera-

tion the love of self and of the world no longer reigns, but love to the Lord and toward the neighbor, thus the Lord and not man — n. 8856, 8857. Hence it is manifest that man cannot be saved unless he is regenerated — n. 5280, 8548, 8772, 10156.

Regeneration is a plane for perfecting man's life for ever — n. 9334. The regenerate man is being perfected forever — n. 6648, 10048. The quality of the regenerate and of the non-regenerate man — n. 977, 986, 10156.

184. *Who is regenerated.* A man cannot be regenerated unless he has been instructed in the truths of faith and the goods of charity — n. 677, 679, 711, 8635, 8638–8640, 10729.

They who are in truths only and not in good cannot be regenerated — n. 6567, 8725. No one is regenerated unless he is endowed with charity — n. 989. None can be regenerated but they who have conscience — n. 2689, 5470. Every one is regenerated according to his faculty of receiving the good of love to the Lord and of charity toward the neighbor, by means of the truths of faith from the doctrine of the church, which is from the Word — n. 2967, 2975. Further, who can be regenerated and who cannot — n. 2689. They who live a life of faith and charity, and are not regenerated in the world, are regenerated in the other life — n. 989, 2490.

185. *Regeneration is from the Lord alone.* The Lord alone regenerates man, and not man nor angel himself at all — n. 10067. Man's regeneration is an image of the Lord's glorification; that is, as the Lord made His Human Divine, so He makes spiritual the man whom He regenerates — n. 3043, 3138, 3212, 3296, 3490, 4402, 5688, 10057, 10076. The Lord wishes to have the whole man whom He regenerates, and not a part — n. 6138.

186. *More things concerning Regeneration.* Man is regenerated by means of the truths of faith and a life according to them — n. 1904, 2046, 9088, 9959, 10028. This is meant by the Lord's words: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (John iii. 5). By water is signified the truth of faith, and by spirit a life according to it — n. 10240. Water in the Word signifies the truth of faith — n. 2702, 3058, 5668, 8568, 10238. Spiritual purification also, which is purification from evils and falsities, is effected by the truths of faith — n. 2799, 5954, 7044, 7918, 9088, 10229, 10237. When man is being regenerated, truths are sown and implanted in good, so as to become of the life

— n. 880, 2189, 2574, 2697. Of what quality truths must be that they may be implanted in good — n. 8725. In regeneration, truth is initiated in good and conjoined to it, and reciprocally good to truth — n. 5365, 8516. How the reciprocal initiation and conjunction are effected — n. 3155, 10067. Truth is implanted in good when it becomes of the will, since it then becomes of the love — n. 10367.

There are two states with the man who is being regenerated; the first is while he is led through truth to good, the second when he acts from good, and sees truth from good — n. 7992, 7993, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9227, 9230, 9274, 9736, 10048, 10057, 10060, 10076. The quality of man's state when truth is in the first place and good in the second — n. 3610. It is hence plain that while man is being regenerated he looks from truth to good; but when regenerated he looks to truth from good — n. 6247. Thus there is effected an overturn as it were, in the inversion of the man's state — n. 6507.

But it is to be known that the case is this: while a man is being regenerated, truth is not actually in the first place and good in the second, but only apparently; but when the man is regenerated, good is in the first place and truth in the second, actually and perceptibly — n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4245, 4247, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6273, 8516, 10110. Thus good is the first and the last of regeneration — n. 9337. Because truth appears to be in the first place and good in the second while man is being regenerated, or, what is the same, while man is becoming a church, on account of this appearance there was a controversy among the ancients, whether the truth of faith or the good of charity is the first-born of the church — n. 367, 2435. The good of charity is actually the first-born of the church, but the truth of faith only apparently so — n. 3325, 3494, 4925, 4926, 4928, 4930, 8042, 8080. Moreover, by first-born in the Word is signified the first thing of the church, to which belong priority and superiority — n. 3325. The Lord is therefore called the First-born, because in Him and from Him is all the good of love, of charity, and of faith — n. 3325.

There must be no turning back from the latter state, in which truth is looked to from good, to the former state, in which good is looked to from truth: reasons — n. 2454, 3650–3655, 5895, 5897,

7857, 7923, 8505, 8506, 8510, 8512, 8516, 9274, 10184. These words of the Lord are there explained — *Neither let him which is then in the field return back to take his clothes* (Matt. xxiv. 18); also these: *And he that is then in the field, let him not return to those things which are behind him. Remember Lot's wife* (Luke xvii. 31, 32): for by these words those things are signified.

The process of man's regeneration, how effected, described — n. 1555, 2343, 2490, 2657, 2979, 3057, 3286, 3310, 3316, 3332, 3470, 3701, 4353, 5113, 5126, 5270, 5280, 5342, 6717, 8772, 8773, 9043, 9103, 10021, 10057, 10367. The arcana of regeneration are innumerable, since regeneration continues throughout man's whole life — n. 2679, 3179, 3584, 3665, 3690, 3701, 4377, 4551, 4552, 5122, 5126, 5398, 5912, 6751, 9103, 9258, 9296, 9297, 9334. Scarce anything of these arcana comes to man's knowledge and perception — n. 3179, 9336. This is meant by the Lord's words: *The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit* (John iii. 8). Concerning the process of the regeneration of the man of the spiritual church — n. 2675, 2678, 2679, 2682. And concerning the process of the regeneration of the man of the celestial church, the difference between them — n. 5113, 10124.

Of the man who is being regenerated the case is similar to that of a child, who first learns to speak, then to think, afterward to live well, until all things flow spontaneously, as of themselves — n. 3203, 9296, 9297. Thus one who is being regenerated is first led by the Lord as a child, then as a boy, afterward as an adult — n. 3665, 3690, 4377–4379, 6751. While man is being regenerated by the Lord, he is first in a state of external innocence, which is his state of infancy; and is afterward successively led into a state of internal innocence, which is his state of wisdom — n. 9334, 9335, 10021, 10210. The quality of the innocence of infancy, and of the innocence of wisdom — n. 1616, 2305, 2306, 3494, 4563, 4797, 5608, 9301, 10021. Comparison of the regeneration of man with the conception and formation of the embryo in the womb — n. 3570, 4931, 9258. Therefore generations and nativities in the Word signify spiritual generations and nativities, which are of regeneration — n. 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 10204. The regeneration of man illustrated by germinations in the vegetable kingdom — n. 5115, 5116. The regeneration of man represented in the rainbow — n. 1042, 1043, 1053.

The internal or spiritual man and the external or natural man must each of them be regenerated, and the one by means of the other — n. 3868, 3870, 3872, 3876, 3877, 3882. The internal man is regenerated before the external, since the internal man is in the light of heaven, and the external man in the light of the world — n. 3321, 3325, 3469, 3493, 4353, 8746, 9325. The external or natural man is regenerated by means of the internal or spiritual — n. 3286, 3288, 3321. A man is not regenerate before the external or natural man has been regenerated — n. 8742–8747, 9043, 9046, 9061, 9325, 9334. The spiritual man is being shut unless the natural man is being regenerated — n. 6299. And it is as it were blind with respect to the truths and goods of faith and love — n. 3493, 3969, 4353, 4588. When the natural man has been regenerated, the whole man has been regenerated — n. 7442, 7443. This is signified by the washing of the disciples' feet, and by these words of the Lord: *He that hath been bathed needed not but to wash his feet, and is wholly clean* (John xiii. 9, 10) — n. 10243. Washing in the Word signifies spiritual washing, which is purification from evils and falsities — n. 3147, 10237, 10241. Feet signify those things which are of the natural man — n. 2162, 3761, 3986, 4280, 4938–4952. Therefore to wash the feet is to purify the natural man — n. 3147, 10241.

How the natural man is regenerated — n. 3502, 3508, 3509, 3518, 3573, 3576, 3579, 3616, 3762, 3786, 5373, 5647, 5650, 5651, 5660. The quality of the natural man when it is regenerate, and when it is not regenerate — n. 8744, 8745. So far as the natural man does not combat with the spiritual man, the man is regenerate — n. 3286. When a man has been regenerated, the natural man perceives spiritual things by influx — n. 5651.

The sensual, which is the ultimate of the natural man, is not regenerated at this day, but the man is elevated above it — n. 7442. That all who are being regenerated are actually being elevated from sensual things into the light of heaven — n. 6183, 6454. The quality of the sensual man may be seen in the extracts above (n. 50).

A man is regenerated by influx into his knowledges of good and truth — n. 4096, 4097, 4364. When he is being regenerated, he is introduced through mediate goods and truths into genuine goods and truths, and afterward the mediate goods and truths are relinquished and the genuine succeed in their place — n. 3665, 3686,

3690, 3974, 4063, 4067, 4145, 6384, 9382. Then another order is induced among his truths and goods — n. 4250, 4251, 9931, 10303. They are disposed according to ends — n. 4104. Thus according to the uses of spiritual life — n. 9297. Those who are being regenerated undergo states and are continually brought more interiorly into heaven, and thus nearer to the Lord — n. 6645. The regenerate man is in the order of heaven — n. 8512. His internal has been opened into heaven — n. 8512, 8513. A man by regeneration comes into angelic intelligence, which however lies concealed in his interiors so long as he remains in the world, but is opened in the other life; and his wisdom is then like that of the angels — n. 2494, 8747. The state of those who are being regenerated described in respect to enlightenment — n. 2697, 2701, 2704. By regeneration a man receives a new understanding — n. 2657. How the case is with respect to the fruiting of good and the multiplying of truth, with those who are regenerated — n. 984. With a regenerate person truths from good form as it were each a little star by successive derivations, and continually multiply themselves round about — n. 5912. With a regenerate person truths from good are disposed into such order that the genuine truths of good, from which as their parents the rest proceed, are in the middle, while the rest succeed in order according to their relationships and affinities, down to the ultimates, where there is obscurity — n. 4129, 4551, 4552, 5134, 5270. With a regenerate person truths from good are disposed in the form of heaven — n. 3316, 3470, 3584, 4302, 5704, 5709, 6028, 6690, 9931, 10303; and in the work on "Heaven and Hell," in the chapter concerning the Form of Heaven, according to which are its Consociations and Communications (n. 200–212); and in that concerning the Wisdom of the Angels of Heaven (n. 265–275).

With a regenerate person there is a correspondence between spiritual things and natural — n. 2850. This order of life is altogether inverted — n. 3332, 5159, 8995. He is altogether a new man as to his spirit — n. 3212. He appears like the unregenerate man in externals, but not in internals — n. 5159. Spiritual good, which is to will and to do good from an affection of the love of good, can only be given to a man by means of regeneration — n. 4538. Those truths which enter with affection are reproduced — n. 5893. Truths so far as they are deprived of life from the proprium of man, are conjoined to good, and receive spiritual life —

n. 3607, 3610. So far as evils from the love of self and of the world are removed, there is life in truths — n. 3610.

The first affection of truth with man who is being regenerated, is not pure, but it is purified successively — n. 3089, 8413. Evils and falsities with the man who is being regenerated are removed slowly, and not quickly — n. 9334, 9335. The evils and falsities of the proprium of a man still remain, and are only removed by regeneration — n. 865, 868, 887, 929, 1581, 2406, 4564, 8206, 8393, 8988, 9014, 9333–9336, 9445, 9447, 9448, 9451–9454, 9938, 10057, 10060. A man can never be so far regenerated as to be called perfect — n. 894, 5122, 6648. Evil spirits dare not assault a regenerate man — n. 1695. Those who believe in the justification taught in the church, know little of regeneration — n. 5398.

That a man must have freedom, to be able to be regenerated — n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. A man is introduced into heavenly freedom by regeneration — n. 2874, 2875, 2882, 2892. There is no conjunction of good and truth by compulsion, thus no regeneration — n. 2875, 2881, 4031, 8700. Other particulars respecting liberty as it regards regeneration may be seen in the doctrine above, in the chapter on Freedom.

One who is being regenerated must necessarily undergo temptations — n. 3696, 8403, because temptations take place for the sake of the conjunction of good and truth, and also of the internal and the external man — n. 4248, 4572, 5773.

TEMPTATION.

187. Those only who are being regenerated undergo spiritual temptations; for spiritual temptations are pains of mind with those who are in goods and truths, induced by evil spirits. When these excite the evils that are in them, there arises an anxiety which is of temptation. Man does not know from whence it comes, because he is ignorant of this its origin.

188. For there are with every one evil spirits and good spirits. The evil spirits are in his evils, and the good spirits in his goods. When the evil spirits come near they draw out his evils, and the good spirits on the other hand his goods.

Hence there is collision and combat, from which the man has interior anxiety, which is temptation. From this it is plain that temptations are induced from hell, and not from heaven. This also is according to the faith of the church, which is that God tempts no one.

189. There are also interior anxieties with those who are not in goods and truths; but they are natural anxieties, and not spiritual. They are distinguished by this, that natural anxieties have for their object worldly things, but spiritual anxieties heavenly things.

190. In temptations the dominion of good over evil, or of evil over good, is in question. The evil which wishes to rule is in the natural or external man, and the good in the spiritual or internal man. If the evil conquers, then the natural man rules; but if the good conquers, then the spiritual man rules.

191. These combats are carried on by means of the truths of faith drawn from the Word. From them must one fight against evils and falsities. If he fights from any others than these he does not conquer, for the Lord is not in any others. As the combat is carried on by means of the truths of faith, therefore one is not admitted into that combat before he has come into knowledges of good and truth, and has thereby acquired some spiritual life. For which reason those combats do not arise with any one before he has come to adult age.

192. If the man yields, his state after the temptation becomes worse than his state before it; for evil has then acquired to itself power over good, and falsity over truth.

193. Since faith is rare at this day because there is not charity, for the church is at its end, therefore few at this day are admitted into any spiritual temptations. Hence it is scarce known what they are, and to what they conduce.

194. Temptations conduce to the acquiring of dominion for good over evil, and for truth over falsity; also to the confirming of truths, and to conjoining them to goods, and at the

same time to dispersing evils and their falsities. They conduce also to the opening of the spiritual internal man, and to the subjection of the natural man to it; and also to breaking up the loves of self and the world, and to subduing the lusts which are from them. When these things have been accomplished there come to the man enlightenment and perception what are truth and good, and what are falsity and evil. From this there come to him intelligence and wisdom, which afterward increase from day to day.

195. In temptations the Lord alone combats for man. If the man does not believe that the Lord alone combats for him and conquers for him, he then undergoes only an external temptation, which brings him no good.

FROM THE HEAVENLY ARCANA.

196. Before giving in summary what is contained in the "Heavenly Arcana" respecting temptations, something shall first be prefaced concerning them, in order that it may be known still more clearly from whence they proceed. When the truths of faith which a man believes in his heart, and according to which he loves to live, are inwardly assaulted, it is called a spiritual temptation; especially when the good of love in which he places his spiritual life is assaulted. Those assaults take place in various ways — by an influx into the thoughts and the will of scandals against good and truth; also by a continual drawing forth and bringing to remembrance of the evils which one has committed, and of the falsities which he had thought, thus by an inundation of such things; and at the same time by an apparent closing of the interiors of the mind, and consequently of communication with heaven, by which he is cut off from thinking from his own faith, and willing from his own love. These things are effected by evil spirits who are with the man; and when they take place, they assume the appearance of interior anxieties and pains of conscience; for such things affect and torment the man's spiritual life, he supposing that they proceed, not from evil spirits, but from himself, in his interiors. Man does not know that such assaults proceed from evil spirits, because he does not know that spirits are present with him; evil spirits in his evils, and good spirits in his goods; and that

they are in his thoughts and affections. These temptations are very grievous when they are joined with pains induced upon the body; and still more so when those pains are of long continuance and of increasing severity, and when the Divine mercy is implored, and there still is no deliverance; hence results despair, which is the end.

Some particulars shall first be adduced from the "Heavenly Arcana" concerning the spirits that are with men, because temptations proceed from them.

Spirits and angels are attendant on every man — n. 697, 5846–5866. They are in his thoughts and affections — n. 2888, 5846, 5848. If spirits and angels were taken away, man could not live — n. 2887, 5849, 5854, 5993, 6321. Because by spirits and angels a man has communication and conjunction with the spiritual world, without which he would have no life — n. 697, 2796, 2886, 2887, 4047, 4048, 5846–5866, 5976–5993. The spirits with a man are changed according to the affections of his love — n. 5851. Spirits from hell are in a man's own love — n. 5852, 5979–5993. Spirits enter into all things of a man's memory — n. 5853, 5857, 5859, 5860, 6192, 6193, 6198, 6199. Angels are in the ends from which and for the sake of which a man thinks, wills, and acts as he does, and in no other way — n. 1317, 1645, 5845. Men are not visible to spirits, as spirits are not visible to men — n. 5862. Spirits cannot through men see what is in our solar world — n. 1880. Though spirits and angels are with a man, in his thoughts and affections, yet still he is in freedom of thinking, willing, and acting — n. 5982, 6477, 8209, 8307, 10777. See also in the work on "Heaven and Hell," where the Conjunction of Heaven with the Human Race is treated of — n. 291–302.

197. *Whence and of what quality temptations are.* Temptations exist from the evil spirits that are with a man, who insinuate scandals against the goods and truths which he loves and believes, and likewise excite the evils which he has done and the falsities which he has thought — n. 741, 751, 761, 3927, 4307, 4572, 5036, 6657, 8960. The evil spirits then use all sorts of cunning and malice — n. 6666. The man who is in temptations is near hell — n. 8131. There are two forces which are acting in temptations, a force from within from the Lord, and a force from without from hell, man being in the midst — n. 8168.

A man's reigning love is assaulted in temptations — n. 847,

4274. Evil spirits attack those things only which are of a man's faith and love, thus those things which are of his spiritual life; wherefore at such times his eternal life is at stake — n. 1820. The state of temptations compared with that of a man among robbers — n. 5246. In temptations angels from the Lord keep the man in the truths and goods which are with him, but evil spirits keep him in the falsities and evils which are with him; whence arise conflict and combat — n. 4249.

Temptation is combat between the internal or spiritual man, and the external or natural man — n. 2183, 4256; thus between the enjoyments of the internal and those of the external man, which are then opposite to each other — n. 3928, 8351. It takes place on account of the disagreement between those enjoyments — n. 3928. The dominion of one over the other is what is contended for in temptations — n. 3928, 8961.

That no one can be tempted unless he is in the acknowledgment of truth and good, and in the affection for them, because there is otherwise no combat; for there is nothing spiritual to act against what is natural, thus there is no contest for dominion — n. 3928, 4299. Whoever has found any spiritual life, undergoes temptations — n. 8963. Temptations exist with those who have conscience, that is, with those who are in spiritual love; but more grievous with those who have perception, that is, with those who are in celestial love — n. 1668, 8963. Dead men, that is, those who are not in faith and love to God, and in love toward their neighbor, are not admitted into temptations, because they would fall — n. 270, 4274, 4299, 8964, 8968. Therefore very few at this day are admitted into spiritual temptations — n. 8965. Others have anxieties from various causes in the world, past, present, or future, which are often attended with infirmity of mind and weakness of body; but these are not the anxieties of temptations — n. 762, 8164. Spiritual temptations are sometimes joined with bodily pains, and sometimes not — n. 8164. A state of temptations is an unclean and filthy state, because evils and falsities are insinuated, and also doubts concerning goods and truths — n. 5246. Also because in temptations there are indignations, pains of mind, and many affections that are not good — n. 1917, 6829. There is also obscurity and doubt concerning the end — n. 1820, 6829: and likewise concerning the Divine providence and the hearing of prayer, because prayers are not heard in temptations

as they are out of them — n. 8179. Also because a man when he is in temptation seems to himself to be in a state of condemnation — n. 6097: because a man perceives clearly what is doing in his external man, thus the things which evil spirits insinuate and call forth, according to which he thinks of his state; but he is not sensible of what is being done in his internal man, thus of the things which flow in by means of angels from the Lord; and therefore he cannot judge of his state therefrom — n. 10236, 10240.

Temptations are generally carried to desperation, which is their end — n. 1787, 2694, 5279, 5280, 6144, 7177, 7155, 7166, 8165, 8567; the reasons — n. 2694. In the temptation itself there are also desperations, but these close into a general one — n. 8567. In the state of desperation a man speaks bitter things, but the Lord does not attend to them — n. 8165. When the temptation is finished, there is at first a fluctuation between truth and falsity — n. 848, 857: but afterward truth shines, and becomes serene and gladsome — n. 3696, 4572, 6829, 8367, 8370.

Those who are regenerated undergo temptations not once only, but many times, because many evils and falsities are to be removed — n. 8403. If those who have acquired some spiritual life do not undergo temptations in the world, they undergo them in the other life — n. 7122. How temptations take place in the other life, and where — n. 537–539, 699, 1106–1113, 1122, 2694, 4728, 4940–4951, 6119, 6928, 7090, 7122, 7127, 7186, 7317, 7474, 7502, 7541, 7542, 7545, 7768, 7990, 9331, 9763. The state of enlightenment of those who come out of temptation, and are taken up into heaven, and their reception there — n. 2699, 2701, 2704.

The nature of the temptation occasioned by failure of truth, and the desire for it at the time — n. 2682, 8352. The temptation of infants in the other world, through which they learn to resist evils — n. 2294. The difference between temptations, infestations, and vastations — n. 7474.

198. *How and when temptations take place.* Spiritual combats chiefly take place through the truths of faith — n. 8962. Truth is the first thing in the combat — n. 1685. Men of the spiritual church are tempted as to the truths of faith, and they therefore carry on the combat by truths; but men of the celestial church are tempted as to goods of love, and they carry on the combat by goods — n. 1668, 8963. Those of the spiritual church for the most part do not combat from genuine truths, but from such things as they

believe to be true from the doctrine of their own church; which doctrine however ought to be such as to be capable of being conjoined to good — n. 6765.

Whoever is regenerated must undergo temptations, and cannot be regenerated without them — n. 5036, 8403; and temptations are therefore necessary — n. 7090. The man who is being regenerated comes into temptations when evil endeavors to gain dominion over good, and the natural man over the spiritual man — n. 6657, 8961; and when good ought to take the first place — n. 4248, 4249, 4256, 8962, 8963. Those who are being regenerated are first let into a state of tranquillity, then into temptations, and afterward they return into a state of tranquillity of peace, which is the end — n. 3696.

199. *What good is effected by temptations.* The general effect of temptations — n. 1692, 1717, 1740, 6144, 8958–8969. By temptations there is acquired for the spiritual or internal man dominion over the natural or external man, and consequently for good over evil, and for truth over falsity; because good resides in the spiritual man, which cannot exist without it, and evil resides in the natural man — n. 8961. Now as temptation is a combat between them, the contest is for dominion, that is, whether the spiritual man shall have dominion over the natural, thus good over evil, or the reverse; consequently, whether the Lord shall have dominion over the man or hell — n. 1923, 3928. The external or natural man by means of temptations receives truths corresponding to the affection for them in the internal or spiritual man — n. 3321, 3928. The internal spiritual man is opened and conjoined with the external by means of temptations, in order that the man as to each may be elevated and look to the Lord — n. 10685. The internal spiritual man is opened and conjoined with the external by means of temptations, because the Lord acts from the interior, and flows in thence into the external, and removes and subjugates the evils therein, and at the same time subjects it and renders it subordinate to the internal — n. 10685.

Temptations take place for the sake of the conjunction of good and truth, and the dispersion of the falsities which adhere to truths and goods — n. 4572. Consequently good is conjoined to truths by means of temptations — n. 2272. The vessels recipient of truth are softened by means of temptations, and put on a state receptive of good — n. 3318. Truths and goods, consequently

the things which are of faith and charity, are confirmed and implanted by means of temptations — n. 8351, 8924, 8966, 8967; and evils and falsities are removed, thus room made for the reception of goods and truths — n. 7122. By means of temptations the loves of self and of the world, from which proceed all evils and falsities, are broken — n. 5356; and thus the man is humbled — n. 8966, 8967. Evils and falsities are subdued, separated, and removed, but not abolished, by means of temptations — n. 868. By means of temptations corporeal things with their lusts are subdued — n. 857, 868. The man by means of temptations learns what good and truth are, even from their relation to their opposites, which are evils and falsities — n. 5356. He also learns that in himself he is nothing but evil, and that all the good in him is from the Lord, and from His mercy — n. 2334.

By means of the temptations in which a man conquers, evil spirits are deprived of the power of acting against him any further — n. 1695, 1717. The hells dare not rise up against those who have suffered temptations and have conquered — n. 2183, 8273.

After temptations in which a man has conquered, there is joy arising from the conjunction of good and truth, though the man knows not the source of the joy he then feels — n. 4572, 6829. There is then the enlightenment of the truth which is of faith, and the perception of the good which is of love — n. 8367, 8370: from these he has inteligence and wisdom — n. 8966, 8967. Truths after temptations increase immensely — n. 6663; and good has the precedence, or is in the first place, and truth in the second — n. 5773; and the man as to his internal spiritual man is admitted into angelic societies, thus into heaven — n. 6611.

Before a man undergoes temptations the truths and goods which are with him are disposed in order by the Lord, so that he may be capable of resisting the evils and falsities which are with him from hell, and which are excited — n. 8131. In temptations the Lord looks forward to good while the evil spirits intend evil — n. 6574. After temptations the Lord reduces truths with goods into a new order, and disposes them into heavenly form — n. 10685. That the interiors of the spiritual man are disposed into a heavenly form, may be seen in the work on "Heaven and Hell," where it treats of the Form of Heaven, according to which are regulated the consociations and communications therein — n. 200–212.

Those who succumb in temptations come into condemnation,

because evils and falsities conquer, and the natural man prevails over the spiritual man, and afterward has the dominion; and the latter state becomes worse than the former — n. 8165, 8169, 8961.

200. *The Lord combats for man in temptations.* The Lord alone combats for man in temptations, and man does not fight at all from himself — n. 1692, 8172, 8175, 8176, 8273. A man cannot by any means fight against evils and falsities from himself, because that would be against all the hells, which the Lord alone can subdue and conquer — n. 1692. The hells fight against a man, and the Lord for him — n. 8159. A man fights from truths and goods, thus from the knowledges of them and the affections for them which are with him; but it is not the man who fights, but the Lord by means of these knowledges and affections — n. 1661. The man in temptations thinks that the Lord is absent, because his prayers are not heard as they are when out of them; but still the Lord is then more present with him — n. 840. In temptations a man ought to combat as of himself, and not to hang down his hands, nor to expect immediate help; but still he ought to believe that help is from the Lord — n. 1712, 8179, 8969. A man cannot otherwise receive a heavenly proprium — n. 1937, 1947, 2882, 2883, 2891. The quality of that proprium, that it is not the man's but the Lord's with him — n. 1937, 1947, 2882, 2883, 2891, 8497.

Temptation is of no avail and productive of no good unless man believes, at least after the temptations, that the Lord has fought and conquered for him — n. 8969. Those who place merit in works, cannot fight against evils, because they fight from their own proprium, and do not permit the Lord to fight for them — n. 9978. Those who believe they have merited heaven by their temptations, can with much difficulty be saved — n. 2273.

The Lord does not tempt, but He liberates, and leads to good — n. 2768. Temptations appear to be from the Divine, when yet they are not — n. 4299. In what sense the petition in the Lord's prayer, *Lead us not into temptation*, is to be understood; from experience — n. 1875. The Lord does not concur in temptations by permitting them, according to the idea which men entertain of permission — n. 2768.

In every temptation there is freedom, though it does not appear so; but the freedom is interiorly with the man from the Lord; and he therefore combats and wishes to conquer, and not to be conquered, which would not be the case without freedom — n. 1937,

1947, 2881. The Lord effects this by means of the affection for truth and good impressed on the internal man, though the man is ignorant of it — n. 5044. For all freedom is of affection or love, and according to its quality — n. 2870, 3158, 8987, 8990, 9585, 9591.

201. *Of the Lord's temptations.* The Lord endured the most grievous and terrible of all temptations, of which there is but little in the descriptive sense of the letter of the Word, but much in the internal sense — n. 1663, 1668, 1787, 2776, 2786, 2795, 2814, 9528. The Lord combated from Divine love toward the whole human race — n. 1690, 1691, 1812, 1813, 1820. The Lord's love was the salvation of the human race — n. 1820. The Lord combated from His own power — n. 1692, 1813, 9937. The Lord alone was made justice and merit, by means of temptations and victories, from His own power — n. 1813, 2025–2027, 9715, 9809, 10019. By means of temptations the Lord united the Divine Itself, which was in Him from conception, to His Human, and made this Divine; as He makes a man spiritual by means of temptations — n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. The temptations of the Lord also had despair at the end — n. 1787. The Lord by means of the temptations admitted into Himself, subjugated the hells, and reduced to order all things in them and in the heavens, and at the same time glorified His Human — n. 1737, 4287, 9315, 9528, 9937. The Lord alone fought against all the hells — n. 8273. He admitted temptations from them into Himself — n. 2816, 4295.

The Lord could not be tempted as to the Divine, because the hells cannot assault the Divine; therefore He assumed a human from the mother, such that it could be tempted — n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. By means of temptations and victories He expelled all that was hereditary from the mother, and put off the human that was from her, until at length He was no longer her son — n. 2159, 2574, 2649, 3036, 10830. Jehovah, Who was in Him from conception, appeared in His temptations to be absent — n. 1815. This was His state of humiliation — n. 1785, 1999, 2159, 6866. His last temptation and victory, by which He fully subjugated the hells, and made His Human Divine, was in Gethsemane and on the cross — n. 2776, 2803, 2813, 2814, 10655, 10659, 10828.

To eat no bread and drink no water for forty days, signifies an

entire state of temptations — n. 10686. Forty years, months, or days, signify a complete state of temptations from beginning to end: and this state is signified by the continuance of the deluge forty days; by Moses abiding forty days upon Mount Sinai; by the sojourning of the sons of Israel forty years in the desert; and by the Lord's temptation in the desert for forty days — n. 730, 862, 2272, 2273, 8098.

BAPTISM.

202. Baptism was instituted as a sign that the man is within the church, and for a reminder that he must be regenerated; for the washing of baptism is nothing else than spiritual washing, which is regeneration.

203. All regeneration is effected by the Lord by means of the truths of faith, and by a life according to them. For this reason baptism testifies that the man is within the church and that he can be regenerated; for in the church the Lord Who regenerates is acknowledged, and the Word is there wherein are the truths of faith, by means of which regeneration is effected.

204. This the Lord teaches in John: *Except one be born of water and the spirit, he cannot enter into the kingdom of God* (iii. 5): water in the spiritual sense is the truth of faith from the Word, spirit is a life according to it, and to be born is to be regenerated by them.

205. As every one who is being regenerated undergoes temptations also, which are spiritual combats against evils and falsities, these also are therefore signified by the waters of baptism.

206. As baptism is for a sign and for a reminder of these things, one may therefore be baptized when an infant; and if not then, when an adult.

207. Let those who are baptized therefore know that baptism itself gives neither faith, nor salvation; but that it testifies that they are receiving faith, and that they will be saved if they are regenerated.

208. It may be evident from this what is meant by the Lord's words in Mark: *He that believeth, and is baptized shall be saved; but he that believeth not, shall be condemned* (xvi. 16). He that believeth is he that acknowledges the Lord, and receives Divine truths from Him through the Word; he that is baptized is he who is being regenerated by the Lord by means of these truths.

FROM THE HEAVENLY ARCANA.

209. Baptism signifies regeneration by the Lord by means of the truths of faith drawn from the Word — n. 4255, 5120, 9088, 10239, 10386–10388, 10392. Baptism is for a sign that the man is of the church, where the Lord is acknowledged, from Whom is regeneration, and where the Word is, from which are the truths of faith, by means of which regeneration is effected — n. 10386–10388. Baptism gives neither faith nor salvation, but it testifies that faith and salvation will be received by those who are being regenerated — n. 10391.

Washings in the Ancient Churches and in the Israelitish Church represented, and therefore signified, purifications from evils and falsities — n. 3147, 9088, 10237, 10239. Washings of garments signified the purification of the understanding from falsities — n. 5954. Washing the feet signified the purification of the natural man — n. 3147, 10241. What is signified by the washing of the disciples' feet by the Lord explained — n. 10243.

Waters signify the truths of faith — n. 28, 2702, 3058, 5668, 8568, 10238. A fountain and a well of living waters signify the truths of faith from the Lord, consequently the Word — n. 3424. Bread and water signify all the goods of love and the truths of faith — n. 4976, 9323. The spirit signifies the life of truth, or the life of faith — n. 5222, 9281, 9818. What the spirit and the flesh signify; that the spirit signifies life from the Lord, and the flesh life from man — n. 10283. Hence it is plain what is signified by these words of the Lord: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (John iii. 5): namely, that unless a man be regenerated by the truths of faith, and by a life according to them, he cannot be saved — n. 10240. All regeneration is effected by the truths of faith, and by a life according to them — n. 1904, 2046, 9088, 9959, 10028.

The entire washing, which was effected by immersion in the waters of Jordan, signified regeneration itself, in a similar manner with baptism — n. 9088, 10239. What the waters of Jordan, and the Jordan itself, signified — n. 1585, 4255.

That a flood and inundation of waters signify temptations — n. 660, 705, 739, 756, 790, 5725, 6853. Baptism signifies the same — n. 5120, 10389. In what manner baptism was represented from heaven — n. 2299.

THE HOLY SUPPER.

210. The Holy Supper was instituted by the Lord that by means of it there might be conjunction of the church with heaven, and thus with the Lord. For this reason it is the holiest thing of worship.

211. But how conjunction is effected by it, is not comprehended by those who do not know anything respecting the internal or spiritual sense of the Word; for they do not think beyond the external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by the body and the blood, and what by the bread and the wine, and also what by the eating.

212. In that sense the Lord's body or flesh is the good of love, and likewise the bread; and the Lord's blood is the good of faith, and likewise the wine; and the eating is appropriation and conjunction. In no other way do the angels who are with one who comes to the sacrament of the Supper understand these things; for they perceive everything spiritually. It is owing to this that the holy of love and the holy of faith flow in with one at that time from the angels, and thus through heaven from the Lord; and from this there is conjunction.

213. From these things it is manifest that when one takes the bread, which is the body, he is conjoined to the Lord by the good of love to Him, from Him; and that when he takes the wine, which is the blood, he is conjoined to the Lord by

the good of faith in Him, from Him. But it is to be known that conjunction with the Lord by means of the sacrament of the Supper is effected with those only who are in the good of love to and faith in the Lord from the Lord. With these there is conjunction by means of the Holy Supper : with others there is presence, but not conjunction.

214. And further, the Holy Supper includes and comprehends all the Divine worship instituted in the Israelitish Church; for the burnt-offerings and sacrifices in which the worship of that church principally consisted, were called by the one word, bread. Hence also the Holy Supper is its fulfilment.

FROM THE HEAVENLY ARCANA.

Since what is involved in the Holy Supper cannot be known unless it be known what its particulars signify, for they correspond to spiritual things, therefore some passages shall be adduced to show what is signified by body and flesh, by bread and wine, and by eating and drinking; as also concerning the sacrifices, in which the worship of the Israelitish Church principally consisted, showing that they were called bread.

215. *The Supper.* Dinners and suppers signified consociation by love — n. 3596, 3832, 4745, 5161, 7996. The Paschal supper signified consociation in heaven — n. 7836, 7997, 8001. The feast of unleavened bread, or of the Passover, signified deliverance from condemnation by the Lord — n. 7093, 7867, 9286–9292, 10655; and in the inmost sense, the remembrance of the glorification of the Lord's Human, because deliverance comes from that — n. 10655.

216. *Body and Flesh.* The Lord's flesh signifies the Divine good of His Divine love, that is, of His Divine Human — n. 3813, 7850, 9127, 10283. His body has a like signification — n. 2343, 3735, 6135. Flesh in general signifies what belongs to man's will, thus to his proprium, which regarded in itself is evil; but when vivified by the Lord it signifies good — n. 148, 149, 780, 999, 3813, 8409, 10283. Hence flesh in the Word means the whole man and every man — n. 574, 1050, 10283.

It is said here and in what follows, that these things signify, be-

cause they correspond; for whatever corresponds, signifies — n. 2179, 2896, 2987, 2989, 3002, 3225. The Word is written by pure correspondences, and hence comes its internal or spiritual sense, the nature of which cannot be known, and scarcely its existence, without a knowledge of correspondences — n. 3131, 3472–3485, 8615, 10687. There is therefore a conjunction of heaven with the man of the church by the Word — n. 10687. For further particulars on this subject see the work on "Heaven and Hell" (n. 303–310), where it treats of the conjunction of heaven with the man of the church by means of the Word.

217. *Blood.* The Lord's blood signifies Divine truth proceeding from the Divine good of His Divine love — n. 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10210. The blood sprinkled upon the altar round about, and at its foundation, signified the uniting of Divine truth and Divine good in the Lord — n. 10047. The blood of grapes signifies the truth of faith from the good of charity — n. 6378. A grape and a bunch of grapes signify spiritual good, which is the good of charity — n. 5117. To shed blood is to offer violence to Divine truth — n. 374, 1005, 4735, 5476, 9127. What is signified by blood and water going out of the Lord's side — n. 9127. What by the Lord's redeeming men by His blood — n. 10152.

218. *Of Bread.* Bread, when mentioned in relation to the Lord, signifies the Divine good of the Lord's Divine love, and the reciprocal good of the man who eats it — n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545. Bread involves and signifies all food in general — n. 2165, 6118. Food signifies every thing that nourishes the spiritual life of man — n. 4976, 5147, 5915, 6277, 8418. Thus bread signifies all celestial and spiritual food — n. 276, 680, 2165, 2177, 3478, 6118, 8410. Consequently, every thing which proceeds out of the mouth of God, according to the Lord's words (Matt. iv. 4: n. 681). Bread in general signifies the good of love — n. 2165, 2177, 10686. In like manner wheat, of which bread is made — n. 3941, 7605. Bread and water when mentioned in the Word signify the good of love and the truth of faith — n. 9323. The breaking of bread was a representative of mutual love in the Ancient Churches — n. 5405. Spiritual food is knowledge, intelligence, and wisdom, and consequently good and truth, because from these are those derived — n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655,

8562, 9003: and because they nourish the mind — n. 4459, 5293, 5576, 6277, 8418. Sustenance by food signifies spiritual nourishment, and the influx of good and truth from the Lord — n. 4976, 5915, 6277.

The bread on the table in the tabernacle signified the Divine good of the Lord's Divine love — n. 3478, 9545. The bread offerings of cakes and wafers in the sacrifices signified worship from the good of love — n. 4581, 10079, 10137. What the various bread offerings specifically signified — n. 7978, 9992–9994, 10079.

That the ancients, when they spoke of bread, meant all food in general, may be seen in many passages (Gen. xliii. 16, 31: Exod. xviii. 12: Judges xiii. 15, 16: 1 Sam. xiv. 28, 29; xx. 24, 27: 2 Sam. ix. 7, 10: 1 Kings iv. 22, 23: 2 Kings xxv. 29).

219. *Wine.* Wine when mentioned with respect to the Lord signifies the Divine truth proceeding from His Divine good, in a similar manner with blood — n. 1071, 1798, 6377. Wine in genernl signifies the good of charity — n. 6377. New wine signifies truth from good in the natural man — n. 3580. Wine is called the blood of grapes — n. 6378. A vineyard signifies the church with respect to truth — n. 3220, 9139. The libation, in the sacrifices, which was wine, signified spiritual good, which is holy truth — n. 1071. The Lord alone is holy, and hence all the holy is from Him — n. 9229, 9680, 10359, 10360. Divine truth proceeding from the Lord is what is called the holy in the Word — n. 6788, 8302, 9229, 9820, 10361.

220. *Eating and Drinking.* To eat signifies to appropriate and to be conjoined by love and charity — n. 2187, 2343, 3168, 3513, 5643: hence it signifies to be consociated — n. 8001. Eating is predicated of the appropriation and conjunction of good; and drinking of the appropriation and conjunction of truth — n. 3168, 3513, 3832, 9412. What eating and drinking in the Lord's kingdom signifies — n. 3832. Hence it is that to be famished and hungry, in the Word, signifies to desire good and truth from affection — n. 4958, 10227.

Angels understand the things here spoken of according to their internal or spiritual sense alone, because angels are in the spiritual world — n. 10521. Hence the holy from heaven flows in with the men of the church when they receive the sacrament of the Supper in a holy manner — n. 6789; and hence there is conjunction with the Lord — n. 3464, 3735, 5915, 10519, 10521, 10522.

221. *Of Sacrifices.* Burnt offerings and sacrifices signified all things of worship from the good of love and from the truths of faith — n. 923, 6905, 8680, 8936, 10042. Burnt offerings and sacrifices signified Divine celestial things, which are the internal things of the church, from which is worship — n. 2080, 2805, 2807, 2830, 3519; with a variation and difference according to the varieties of worship — n. 2805, 6905, 8936. There were therefore many kinds of sacrifices and various processes in them, and various beasts made use of — n. 2830, 9391, 9990. The various things which they signified in general, may be evident from unfolding the particulars by the internal sense — n. 10042. What was the specific significations of the beasts which were sacrificed — n. 10042. Arcana of heaven are contained in the rituals and processes of the sacrifices — n. 10057. In general they contain the arcana of the glorification of the Lord's Human; and in the respective sense the arcana of the regeneration and purification of men from evils and falsities; wherefore they were prescribed for various sins, criminal charges, and purifications — n. 9990, 10022, 10042, 10053, 10057. What is signified by the imposition of hands on the beasts which were sacrificed — n. 10023. What by the inferior parts of the slain beasts being put under their superior parts, in the burnt offerings — n. 10051. What by the bread offerings that were offered at the same time — n. 10079. What by the drink offering — n. 4581, 10137. What by the salt which was applied — n. 10300. What by the altar and all the things belonging to it — n. 921, 2777, 2784, 2811, 2812, 4489, 4541, 8935, 8940, 9388, 9389, 9714, 9726, 9963, 9964, 10028, 10123, 10151, 10242, 10245, 10344. What by the fire of the altar — n. 934, 6314, 6832. What by eating together of the things sacrificed — n. 2187, 8682. That sacrifices were not commanded, but charity and faith, and thus they were only permitted — shown from the Word — n. 922, 2180. Why they were permitted — n. 2180, 2818.

That the burnt-offerings and sacrifices, which consisted of lambs, she-goats, sheep, kids, he-goats, bullocks, and oxen were in one word called bread, is evident from the following passages: *And the priest shall burn it upon the altar; it is the bread of the offering made by fire unto the Lord* (Lev. iii. 11, 16). *The sons of Aaron shall be holy unto their God; neither shall they profane the name of their God; for the offerings of Jehovah made by fire, the bread of*

their God, they do offer. . . . Thou shalt sanctify him, therefore; for he offereth the bread of thy God. . . . A man of the seed of Aaron in whom there shall be a blemish, let him not approach to offer the bread of his God (Lev. xxi. 6, 8, 17, 21). *Command the sons of Israel, and say unto them, My offering, My bread, for My sacrifices made by fire for an odor of rest, ye shall observe, to offer unto Me in their due season* (Num. xxviii. 2). *He that shall have touched an unclean thing shall not eat of the holy things, but shall wash his flesh in water . . . and afterwards he shall eat of the holy things, because it is his bread* (Lev. xxii. 6, 7). *Ye offer polluted bread upon My altar* (Mal. i. 7). Hence now, as has been said above (n. 214), the Holy Supper includes and comprehends the all of the Divine worship instituted in the Israelitish Church; for the burnt offerings and sacrifices in which the worship of that church principally consisted, were called by the one word bread. Hence, also, the Holy Supper is its fulfilling.

From what has been observed, it may be seen what is meant by bread in John: *Jesus said, Verily, verily, I say unto you, Moses gave them not that bread from heaven; but My Father giveth you the true bread from heaven; for the bread of God is He that came down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of Life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. . . . He that believeth on Me hath eternal life. I am the bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any one shall eat of this bread, he shall live for ever* (vi. 31–35, 47–51. From these passages, and from what has been said above, it is plain that bread is all the good which proceeds from the Lord; for the Lord Himself is in His own good; and thus that bread and wine in the Holy Supper are all worship of the Lord from the good of love and faith.

222. To the above shall be added some particulars from the "Heavenly Arcana"— n. 9127:* He who knows nothing of the internal or spiritual sense of the Word, knows no other than that by flesh and blood, when mentioned in the Word, is meant mere flesh and blood. This internal sense, however, does not treat of

* The Latin which is here followed, is not always identical with the printed *Arcana Cœlestia*.

the life of man's body, but of that of the soul, or of his spiritual life, which he is to live to eternity. This life is described in the sense of the letter of the Word, by things which are of the life of the body, that is, by flesh and blood; and as the spiritual life of man subsists by the good of love and the truth of faith, therefore in the internal sense of the Word the good of love is understood by flesh, and the truth of faith by blood. These are understood by flesh and blood, and by bread and wine in heaven; for by bread the same is understood there as by flesh, and by wine as by blood. Those who are not spiritual men, do not apprehend this: let such abide therefore in their own faith; only let them believe that in the Holy Supper, and in the Word, there is what is holy, because they are from the Lord. Even though they do not know wherein that sanctity resides, neverthless let those who are endowed with any interior perception consider whether flesh means flesh, and blood, blood, in the passages which now follow — in the Apocalypse: *I saw an angel standing in the sun; and he cried with a great voice, saying unto all the fowls that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, both free and bond, both small and great* (xix. 17, 18). Who can understand these words unless he knows what flesh, kings, captains, mighty men, horses, they that sit on them, and freemen and bondmen, signify in the internal sense? And in Ezekiel: *Thus saith the Lord Jehovih: Say to every bird of heaven and to every beast of the field, Assemble yourselves, and come; gather yourselves from every side to My sacrifice that I sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood: ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth . . . and ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I will sacrifice for you: thus shall ye be filled at My table, with horses and chariots, with mighty men, and with all men of war; and I will set My glory among the nations* (xxxix. 17–21). This passage treats of the calling together of all to the kingdom of the Lord, and in particular of the establishment of the church among the Gentiles; and by eating flesh and drinking blood is signified appropriating to themselves Divine good and Divine truth, thus the holy which proceeds from the Lord's Divine Human. Who cannot see that flesh does not here mean flesh, nor blood, blood? as

when it is said, that they should eat the flesh of the mighty and drink the blood of the princes of the earth; that they should drink blood even to drunkenness; also that they should be filled with horses, with chariots, with mighty men, and with all men of war. What the feathered fowls and the beasts of the field signify in the spiritual sense, may be seen in the work on "Heaven and Hell" (n. 110 and the notes). Let us now consider what the Lord said concerning His flesh and His blood in John: *The bread which I will give, is My flesh. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him. This is the bread which came down from heaven* (vi. 51–58). That the flesh of the Lord is Divine good, and His blood Divine truth, both from Him, is evident, because these nourish the spiritual life of man; hence it is said, *My flesh is meat indeed, and My blood is drink indeed:* and as a man is conjoined to the Lord by Divine good and truth, it is also said, *Whoso eateth My flesh and drinketh My blood, hath eternal life;* and, *he dwelleth in Me, and I in him.* Also in the former part of the chapter, *Labor not for the meat which perisheth, but for that meat which endureth to eternal life* (ver. 27). That to abide in the Lord is to be in love to Him, the Lord Himself teaches in John (chap. xv. 2–12).

RESURRECTION.

223. Man was so created that as to his internal he cannot die; for he can believe in God, and can also love God, and thus be conjoined to God by faith and love; and to be conjoined to God is to live forever.

224. This internal is within every man that is born: his external is that by which he brings into effect the things of faith and love. The internal is what is called the spirit, and the external what is called the body. The external, which is called the body, is adapted to the uses in the natural world;

and this is rejected when the man dies. But the internal, which is called the spirit, is adapted to the uses in the spiritual world; and this does not die. This internal is then a good spirit and an angel if the man had been good in the world, but an evil spirit if in the world the man had been evil.

225. A man's spirit, after the death of his body appears in the spiritual world in the human form, altogether as in the world. It also enjoys the faculty of seeing, hearing, speaking, and perceiving by sense, as in the world; and it exerts every faculty of thinking, willing, and doing, as in the world. In a word, it is a man in regard to each and every thing, except that it is not encompassed with that gross body with which it was in the world. That when it dies, it leaves; nor does it ever resume it.

226. This continuation of life is what is meant by the resurrection. The reason that men believe that they are not to rise again before the last judgment, when every visible thing in the world is also to perish, is because they have not understood the Word; and also because sensual men place life in the body, and believe that unless this were to live again, all would be at an end with man.

227. A man's life after death is the life of his love and the life of his faith. Hence such as his love and such as his faith had been when he lived in the world, such is the life that awaits him for eternity. It is the life of hell to those who have loved themselves and the world above all things, and the life of heaven to those who have loved God above all things, and the neighbor as themselves. The latter are those who have faith, but the former are those who have not faith. The life of heaven is what is called eternal life, and the life of hell is what is called spiritual death.

228. That man lives after death the Word teaches — as, that God is not the God of the dead, but of the living (Matt. xxii. 31); that Lazarus after death was taken up into heaven, but the rich man cast into hell (Luke xvi. 22, 23, etc.); that

Abraham, Isaac, and Jacob are there (Matt. viii. 11; xxii. 31, 32: Luke xx. 37, 38); that Jesus said to the thief, *This day shalt thou be with Me in paradise* (Luke xxiii. 43).

FROM THE WORK ON HEAVEN AND HELL.

229. It is unnecessary here to adduce from the "Heavenly Arcana" any particulars concerning the resurrection and life of men after death, because these subjects have been fully treated in the work on "Heaven and Hell," where they may be seen under the following articles: I. Every man is a spirit as to his interiors (n. 432–444). II. Man's resuscitation from the dead, and entrance into eternal life (n. 445–452). III. Man after death is in perfect human form (n. 453–460). IV. Man after death is in all sense, memory, thought, and affection, in which he was in the world; and leaves nothing except his earthly body (n. 461–469). V. Man is after death as his life has been in the world (n. 470–484). VI. The enjoyments of the life of every one are after death turned into corresponding enjoyments (n. 485–490). VII. First state of man after death (n. 491–498). VIII. Second state of man after death (n. 499–511). IX. Third state of man after death, which is the state of instruction of those who come into heaven (n. 512–520). X. Heaven and hell are from the human race (n. 311–317).

Concerning the final judgment spoken of above (n. 226), see the work on The Final Judgment and the Destruction of Babylon, throughout; where it is shown that the final judgment will not be attended with the destruction of the world.

HEAVEN AND HELL.

230. There are two things which make the life of a man's spirit, love and faith; love the life of his will, and faith the life of his understanding. The love of good and the faith of truth therefrom make the life of heaven, and the love of evil and the faith of falsity therefrom make the life of hell.

231. Love to the Lord and love toward the neighbor make heaven, and faith likewise; but faith only so far as it has

life from those loves. And because that love and the faith that is from it are both from the Lord, from this it is plain that the Lord makes heaven.

232. Heaven is with every one according to his reception of love and faith from the Lord; and they who receive heaven from the Lord while they are living in the world, come into heaven after death.

233. They who receive heaven from the Lord are they who have heaven in themselves; for heaven is within man. This the Lord also teaches: *They shall not say, Lo, here is the kingdom of God, or lo, there; for, lo, the kingdom of God is within you* (Luke xvii. 21).

234. Heaven with man is in his internal, and thus in willing and thinking from love and faith; and from this it is in his external, which is doing and speaking from love and faith. But it is not in the external apart from the internal; for all hypocrites can do well and speak well, but they cannot will well and think well.

235. When a man comes into the other life, which takes place immediately after death, it is manifest whether heaven is in him; but not when he is living in the world. For in the world the external appears, and not the internal; but in the other life the internal lies open, since the man is then living as to his spirit.

236. Eternal happiness, which is also called heavenly joy, is given to those who are in love to the Lord and faith in the Lord from Him. That love and that faith have this joy in them. Into it after death comes the man who has heaven in himself. Till then it lies stored up in his internal. In the heavens there is a communion of all goods. The peace, the intelligence, the wisdom, and the happiness of all are communicated to every one there, but yet to each one according to his reception of love and faith from the Lord. It is plain from this how great peace, intelligence, wisdom, and happiness there are in heaven.

237. As love to the Lord and love toward the neighbor

make the life of heaven in man, so the love of self and the love of the world when they reign make the life of hell in him; for these loves are opposite to the others. On which account those in whom the loves of self and the world reign, can receive nothing from heaven; but the things which they receive are from hell. For whatever man loves and whatever he believes is either from heaven or from hell.

238. Those in whom the love of self and the love of the world reign, do not know what heaven is, nor what the happiness of heaven is; and it appears incredible to them that happiness is to be had in any other loves than those: whereas just so far as those loves as ends are removed, the happiness of heaven enters in. The happiness which succeeds on their being removed, is so great as to exceed all man's comprehension.

239. A man's life cannot be changed after death. It then remains such as it had been. For a man's spirit in its whole measure is such as his love is; and infernal love cannot be transmuted into heavenly love, since they are opposite. This is meant by Abraham's words to the rich man in hell: *There is a great gulf between you and us, so that they who wish to pass to you cannot, neither can they pass from thence to us* (Luke xvi. 26). From this it is plain that they who come into hell remain there forever, and that they who come into heaven remain there forever.

240. Since heaven and hell have been treated of in a separate work, and in that work has been adduced what is contained in the "Heavenly Arcana" on these subjects, it is not necessary here to add anything more.

THE CHURCH.

241. That which makes heaven in man also makes the church; for as love and faith make heaven, so also love and faith make the church. Hence, from what has been already said about heaven, it is plain what the church is.

242. It is called the church where the Lord is acknowledged and where the Word is; for the essentials of the church are love to the Lord and faith in the Lord from the Lord; and the Word teaches how a man must live to receive love and faith from the Lord.

243. In order that there may be a church there must be doctrine from the Word, since without doctrine the Word is not understood; yet doctrine alone does not make the church in man, but a life according to it. It follows from this, that faith alone does not make the church, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and at the same time of faith, and not the doctrine of faith without that of charity; for the doctrine of charity and of faith at the same time is the doctrine of life, but not so the doctrine of faith without the doctrine of charity.

244. They who are outside the church and acknowledge one God and live in a certain charity toward the neighbor according to their religion, are in communion with those who are of the church; since no one who believes in God and lives well, is condemned. From this it is plain that the Lord's church is everywhere in the entire world; although specifically it is where the Lord is acknowledged, and where the Word is.

245. Every one in whom the church is, is saved; but every one in whom the church is not, is condemned.

FROM THE HEAVENLY ARCANA.

246. The church specifically is where the Word is and the Lord is thereby known, and thus where Divine truths have been revealed — n. 3857, 10761. Those however who are born where the Word is and the Lord is thereby known, are not therefore of the church, but only those who are being regenerated by the Lord by means of the truths of the Word, that is, those who live a life of charity — n. 6637, 10143, 10153, 10578, 10645, 10829. Those who are of the church, or in whom the church is, are in affection

for truth for the sake of truth; that is, they love truth because it is truth, and they examine from the Word whether the doctrinals of the church in which they were born are true — n. 5432, 6047; otherwise the truth possessed by every one would be derived from another, and from his native soil — n. 6047.

The church of the Lord is with all in the whole world who live in good according to their religion — n. 3263, 6637, 10765. All wheresoever who live in good and acknowledge one God are accepted by the Lord and come into heaven; since all who are in good acknowledge the Lord, because good is from the Lord, and the Lord is in good — n. 2589–2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256. The whole church on earth before the Lord is as one man — n. 7396, 9276; as heaven is, because the church is the heaven or kingdom of the Lord on earth — n. 2853, 2996, 2998, 3624–3629, 3636–3643, 3741–3745, 4625. But the church where the Lord is known and where the Word exists, is like the heart and lungs in man, in relation to the other parts of the body which live from the heart and lungs as the fountains of their life — n. 637, 931, 2054, 2853. Hence it is, that unless there were a church where the Word is, and where the Lord is thereby known, the human race could not be saved — n. 468, 637, 931, 4545, 10452. The church is the foundation of heaven — n. 4060.

The church is internal and external — n. 1242, 6587, 9375, 9680, 10762. The internal of the church is love to the Lord and charity toward the neighbor: consequently, those who are in affection for good and truth from love to the Lord and from charity toward the neighbor, constitute the internal church; and those who are in external worship from obedience and faith, constitute the external church — n. 1083, 1098, 4288, 6380, 6587, 7840, 8762. To know truth and good, and to act therefrom is the external of the church; but to will and love truth and good, and to act from them, is the internal of the church — n. 4899, 6775. The internal of the church is in the worship of those who are of the external church, though obscurely — n. 6775. The internal and the external church make one church — n. 409, 10762. A man has an internal and an external, an internal after the image of heaven and an external after the image of the world; and therefore, in order that a man may be a church, his external must act as one with his internal — n. 3628, 4523, 4524, 6057, 6314, 9706, 10472. The church is in a man's internal and at the same time in his external,

but not in his external apart from his internal — n. 1795, 6580, 10691. The internal of the church is according to truths and their quality, and according to their implanting in good by means of life — n. 1238.

The church is in man as heaven is, and thus the church in general consists of the men in whom the church is — n. 3884. That there may be a church, there must be doctrine of life, that is, doctrine of charity — n. 3445, 10763, 10764. Charity makes the church, and not faith separate from charity — n. 916; consequently, not the doctrine of faith separated from charity, but the doctrine of faith conjoined with it, and a life according to the doctrine — n. 809, 1798, 1799, 1834, 1844, 4468, 4672, 4689, 4766, 5826, 6637. The church is not with man unless the truths of doctrine are implanted in the good of charity with him, thus in the life — n. 3310, 3963, 5826.

There is no church with a man if he is only in truths, which are termed matters of faith — n. 5826. How much good there would be in the church if charity were in the first place and faith in the second — n. 6269; and how much evil, when faith is in the first place — n. 6272. In the Ancient Churches charity was the principal and essential of the church — n. 4680. The church would be like heaven if all had charity — n. 2385, 2853. If good were the characteristic of the church, and not truth without good, thus if charity were its characteristic, and not faith separate, the church would be a one; and it would not matter if there were differences with respect to the doctrinals of faith and external worship — n. 1285, 1316, 2982, 3267, 3445, 3451.

Every church begins from charity, but declines from it in process of time — n. 494, 501, 1327, 3773, 4689; thus to falsities from evil, and at length to evils — n..1834, 1835, 2910, 4683, 4689. Comparison of a church at its beginning and its decline with the infancy and old age of a man — n. 10134; and also with the rising and the setting of the sun — n. 1837. The successive states of the Christian Church, down to its last state, with explanation of the particulars which the Lord foretold concerning the consummation of the age, and His coming, in Matthew, chap. xxiv. from beginning to end — n. 3353–3356, 3486–3489, 3650–3655, 3751–3757, 3897–3901, 4057–4060, 4229–4231, 4332–4335, 4422–4424, 4635–4638, [4661–4664,] 4807–4810, 4954–4959, 5063–5071. The Christian Church at this day is in its last states, there being no

faith therein because there is no charity — n. 3489, 4689. The final judgment is the last time of the church — n. 2118, 3353, 4057, 4333, 4535. The vastation of the church — n. 407–411. The consummation of the age and the coming of the Lord is the last time of the old church and the first of the new — n. 2243, 4535, 10622. When the old church is being vastated, interior truths are revealed for the service of the new church which is then established — n. 3398, 3786. Concerning the estabishment of the church with the Gentiles — n. 1366, 2986, 4747, 9256.

247. *The ancient churches.* The first and Most Ancient Church on this earth was that which is described in the first chapters of Genesis; it was a celestial church, and the chief of all — n. 607, 895, 920, 1121–1124, 2896, 4493, 8891, 9942, 10545. The states of those in heaven who belonged to it — n. 1114–1125. They are in the highest degree of light — n. 1116, 1117.

There were various churches after the flood called in one word the Ancient Church — n. 1125–1127, 1327, 10355. Through how many kingdoms of Asia the Ancient Church was extended — n. 1238, 2385. The quality of the men of the Ancient Church — n. 609, 895. The Ancient Church was a representative church; and its representatives had been gathered into one by certain men of the Most Ancient Church — n. 519, 521, 2896. The Ancient Church was in possession of a Word, but it has been lost — n. 2897. The quality of the Ancient Church when it began to decline — n. 1128. The difference between the Most Ancient and the Ancient Churches — n. 597, 607, 640, 641, 765, 784, 895, 4493. Both of them existed in the land of Canaan, and hence came the representative significations of the places there — n. 3686, 4447, 4454.

Of the church that began from Eber, which was called the Hebrew Church — n. 1238, 1241, 1343, 4516, 4517. The difference between the Ancient and the Hebrew Churches — n. 1343, 4874. Eber instituted sacrifices which were wholly unknown in the Ancient Churches — n. 1343. The Ancient Churches accorded with the Christian Church as to internals, but not as to externals — n. 3478, 4489, 4772, 4904, 10149.

In the Most Ancient Church there was immediate revelation; in the Ancient Church revelation by correspondences; in the Jewish Church by a living voice; and in the Christian Church by the Word — n. 10355. The Lord was the God of the Most An-

cient Church, and was called Jehovah — n. 1343, 6846. The Lord is heaven, and He is the church — n. 4766, 10125, 10151, 10157. That the Divine of the Lord makes heaven, may be seen in the work on "Heaven and Hell" (n. 7–12, and 78–86); and thus also the church, since what constitutes heaven with men also constitutes the church, as was shown in the doctrine above.

248. *Of the Jewish Church and of the Jews.* The statutes, judgments, and laws, which were commanded in the Jewish Church, were in part like those in the Ancient Church — n. 4449, 4835. In what respect the representative rites of the Jewish Church differed from those of the Ancient Church — n. 4288, 10149. A representative church was instituted with the Jewish nation, but there was no church in that nation itself — n. 4899, 4912, 6304. Therefore with respect to that nation itself, there was the representative of a church, but not a church — n. 4281, 4288, 4311, 4500, 6304, 7048, 9320, 10396, 10526, 10535, 10698. The Israelitish and Jewish nation was not chosen, but it was accepted that it might represent a church, on account of the obstinacy with which their fathers and Moses insisted on it — n. 4290, 4293, 7051, 7439, 10430, 10535, 10632. Their worship was merely external, without any internal worship — n. 1200, 3147, 3479, 8871. They were wholly unacquainted with the internals of worship, and did not wish to know them — n. 301–303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707. How they regarded the internals of worship, of the church, and of the Word — n. 4865. Their interiors were filthy, full of the loves of self and the world, and of avarice — n. 3480, 9962, 10454–10457, 10462–10466, 10575. On this account the internals of the church were not discovered to them, because they would have profaned them — n. 2520, 3398, 3480, 4289. The Word is wholly shut to them — n. 3769. They see the Word from without and not from within — n. 10549–10551. Therefore their internal, when in worship, was shut — n. 8788, 8806, 9320, 9377, 9380, 9962, 10396, 10401, 10407, 10492, 10498, 10500, 10575, 10629, 10694. That nation was of such a quality that more than others they could be in a holy external, when the internal was closed — n. 4293, 4311, 4903, 9373, 9377, 9380. Their state at that time — n. 4311. For this reason they have been preserved to this day — n. 3479. Their holy external was miraculously elevated by the Lord into heaven; and thus the interior things of worship, of the church,

and the Word, were perceived there — n. 3480, 4307, 4311, 6304, 8588, 10492, 10500, 10602. For this purpose they were forced by external means strictly to observe their rites in the external form — n. 3147 4281, 10149. Because they were capable of being in a holy external without an internal, they were capable of representing the holy things of the church and heaven — n. 3479, 3881, 4208, 6306, 8588, 9377, 10430, 10500, 10570. Those things however did not affect them — n. 3479. The quality of the representative person is of no importance, because the representation respects the thing represented, and not the person — n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7539, 8588, 8788, 8806.

That nation was worse than other nations: their quality described from the Word of both the Old and the New Testaments — n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 5998, 7248, 8819, 9320, 10454–10457, 10462–10466. The tribe of Judah went away into worse evil than the other tribes — n. 4815. How cruelly they treated the Gentiles, from enjoyment — n. 5057, 7248, 9320. That nation was idolatrous in heart and more than the others worshipped other gods — n. 3732, 4208, 4444, 4825, 5998, 6877, 7401, 8301, 8871, 8882. Even their worship was idolatrous when considered with respect to the nation itself, because it was external without the internal — n. 4281, 4825, 8871, 8882. They worshipped Jehovah in name only — n. 6877, 10559–10561, 10566; and solely on account of miracles — n. 4299. Those who believe that the Jews will be converted at the end of the church, and brought again into the land of Canaan, think erroneously — n. 4847, 7051, 8301. Many passages adduced from the Word concerning this matter, but which are yet to be understood according to the internal sense, and not according to the letter — n. 7051. The Word was greatly changed for the sake of that nation as to its external sense, but not as to its internal sense — n. 10453, 10461, 10603, 10604. Jehovah appeared to them on Mount Sinai, according to their quality, in a consuming fire, a thick cloud, and smoke as of a furnace — n. 1861, 6832, 8814, 8819, 9434. The Lord appears to every one according to his quality, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil — n. 934, 1861, 6832, 8814, 8819, 9434, 10551. One origin of that nation was from a Canaanitish woman, and two others from whoredom

with a daughter-in-law — n. 1167, 4818, 4820, 4874, 4899, 4913. These origins signify the nature of their conjunction with the church, as being like conjunction with a Canaanite, and whoredom with a daughter-in-law — n. 4868, 4874, 4899, 4911, 4913. The state of the Jews in the other life — n. 939, 940, 5057.

Since this nation, although of such a quality, represented the church and because the Word was written among them concerning them, therefore Divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest. Judah in the internal sense signifies the Lord as to celestial love and His celestial kingdom — n. 3654, 3881, 5583, 5603, 5782, 6363. The prophecy of Israel concerning Judah, in which the Lord is treated of (Gen. xlix. 8–12) explained — n. 6362–6381. The tribe of Judah and Judæa signify the celestial church — n. 3654, 6364. The twelve tribes represented, and thence signified all things of love and faith in the complex — n. 3858, 3926, 4060, 6335; consequently also heaven and the church — n. 6337, 6637, 7836, 7891. They signify according to the order in which they are named — n. 3862, 3926, 3939, 4603, *et seq.*, 6337, 6640. The twelve tribes were divided into two kingdoms in order that the Jews might represent the celestial kingdom, and the Israelites the spiritual kingdom — n. 8770, 9320. By the seed of Abraham, Isaac, and Jacob, are signified the goods and truths of the church — n. 3373, 10445.

THE SACRED SCRIPTURE OR THE WORD.

249. Without revelation from the Divine, man cannot know anything about eternal life, nor even anything about God, and still less about love to Him and faith in Him. For man is born into mere ignorance, and has afterward to learn from the things of the world all the things from which he will form his understanding. He is also by inheritance born into all evil, which is from the love of self and the world. The enjoyments arising therefrom reign continually, and suggest such things as are directly contrary to the Divine. From this now it is that man knows nothing about eternal life, and

that of necessity there must be revelation, from which he may know.

250. That the evils of the love of self and the world induce such ignorance respecting the things which belong to eternal life, is clearly manifest from those within the church, who — though they know from revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life is to be procured by the good of love and faith — still fall away into the denial of these things, the learned as well as those who are not learned. From this again it is manifest how great ignorance there would be if there were no revelation.

251. Since, therefore, man lives after death and then to eternity, and since a life awaits him according to his love and faith, it follows that the Divine, out of love toward the human race, has revealed such things as will lead to that life, and will conduce to man's salvation. What the Divine has revealed is with us the Word.

252. As the Word is a revelation from the Divine, it is Divine in the whole and in every particular; for what is from the Divine cannot be otherwise. That which is from the Divine comes down through the heavens even to man; and is therefore in the heavens adapted to the wisdom of angels who are there, and on the earth it is adapted to the comprehension of men who are there. For this reason there is in the Word an internal sense, which is spiritual, for angels, and an external sense, which is natural, for men. By this means there is conjunction of heaven with man through the Word.

253. The genuine sense of the Word is not understood by any others than those who are enlightened, and they only are enlightened who are in love to and faith in the Lord; for the interiors of these are elevated by the Lord into the light of heaven.

254. The Word in the letter cannot be comprehended except by means of doctrine drawn from the Word by one

who is enlightened. The sense of its letter is accommodated to the apprehension of men, even of the simple; and therefore they have need of doctrine from the Word for a lamp.

FROM THE HEAVENLY ARCANA.

255. *Of the Necessity and the Excellence of the Word.* From the light of nature nothing can be known concerning the Lord, heaven, and hell, the life after death, and the Divine truths through which men acquire spiritual and eternal life — n. 8944, 10318–10320. This may be evident from the fact that many, and among them learned men, do not believe in such things, though they were born where the Word is, and have therefore been instructed concerning them — n. 10319. It was therefore necessary that there should be some revelation from heaven, because man was born for heaven — n. 1775. There has therefore been revelation in every age — n. 2895. The various kinds of revelation which have been successively made on this earth — n. 10355, 10632. The most ancient people who lived before the flood, and whose period was called the golden age, had immediate revelation, and hence Divine truth was inscribed on their hearts — n. 2896. In the Ancient Churches which were after the flood, there was a Word, both historic and prophetic — n. 2686, 2897: of which churches, see above (n. 247). Of this Word the historic parts were called the Wars of Jehovah, and the prophetic parts, Enunciations — n. 2897. That Word was like ours as to inspiration — n. 2897. It is mentioned by Moses — n. 2686, 2897. But that Word is lost — n. 2897. There were also prophetic revelations with others, as appears from the prophecies of Balaam — n. 2898.

The Word is Divine in the whole and in every particular — n. 639, 680, 10321, 10637. The Word is Divine and holy as to every iota and point — from experience n. 9349. How it is explained at this day that the Word is inspired as to every iota — n. 1886.

The church specifically is where the Word is, and where the Lord is thereby known and Divine truths have been revealed — n. 3857, 10761. But it does not follow from this that they are of the church who are born where the Word is, and where the Lord is thereby known; but they who by means of truths from the Word are being regenerated by the Lord: these are they who live according to the truths there, or who lead a life of love and faith — n. 6637, 10143, 10153, 10578, 10645, 10829.

256. *The Word is not understood except by those who are enlightened.* The human rational cannot apprehend Divine things, or even spiritual things, unless it be enlightened by the Lord — n. 2196, 2203, 2209, 2654. Thus those only who are enlightened apprehend the Word — n. 10323. The Lord enables those who are enlightened to understand truth, and to see into those things in the Word which appear to contradict each other — n. 9382, 10659. The Word in the sense of the letter is not alike throughout, and it sometimes appears to contradict itself — n. 9025. And therefore it may be explained and strained by those who are not enlightened to confirm any opinion or heresy whatever, and to favor any worldly and corporeal love — n. 4783, 10399, 10400. Those who read the Word from the love of truth and good are enlightened from it; but not those who read it from the love of fame, gain, or honor, thus from the love of self — n. 9382, 10548–10551. They who are in the good of life and from this in the affection for truth are enlightened — n. 8694. They whose internal is open, and who thus as to their internal man are capable of being elevated into the light of heaven, are enlightened — n. 10400, 10402, 10691, 10694. Enlightenment is an actual opening of the interiors of the mind, and also an elevation of them into the light of heaven — n. 10330. What is holy from the internal, that is, through the internal from the Lord, flows in with those who hold the Word as holy, though they themselves are ignorant of it — n. 6789. They who are led by the Lord are enlightened and see truths in the Word, but not those who are led by self — n. 10638. Those who love truth because it is truth, that is, who love to live according to Divine truths, are led by the Lord — n. 10578, 10645, 10829. The Word is vivified with a man, according to his life of love and faith — n. 1776. Those things which are from self-intelligence have no life in them, since nothing good proceeds from man's proprium — n. 8941, 8944. Those who have greatly confirmed themselves in false doctrine, cannot be enlightened — n. 10640.

It is the understanding that is enlightened — n. 6608, 9300: because the understanding is recipient of truth — n. 6222, 6608, 10659. There are ideas concerning every doctrinal of the church, and according to those is the understanding of the subject — n. 3310, 3825. A man's ideas so long as he lives in the world are natural, because he then thinks in the natural; but nevertheless

spiritual ideas lie concealed in them with those who are in affection for truth for the sake of truth — n. 10237, 10240, 10551. There is no perception of any subject without ideas — n. 3825. The ideas concerning the things of faith are opened in the other life, and they are such as they are then seen by the angels — n. 1869, 3310, 5510, 6201, 8885. Therefore the Word is not understood except by a rational man; for to believe anything without having an idea of the subject, and without a rational view of it, is only to retain words in the memory destitute of all life of perception and affection; and this is not believing — n. 2533. The literal sense of the Word is what is enlightened — n. 3436, 9824, 9905, 10548.

257. *The Word is not understood but by means of doctrine from the Word.* The doctrine of the church must be from the Word — n. 3464, 5402, 6832, 10763, 10765. The Word is not understood without doctrine — n. 9025, 9409, 9424, 9430, 10324, 10431, 10582. True doctrine is a lamp to those who read the Word — n. 10400. Genuine doctrine must be drawn by those who are in enlightenment from the Lord — n. 2510, 2516, 2519, 9424, 10105. The Word is understood by means of doctrine formed by one who is enlightened — n. 10324. Those who are in enlightenment form doctrine for themselves from the Word — n. 9382, 10659. The difference between those who teach and learn from the doctrine of the church, and those who teach and learn only from the sense of the letter of the Word — n. 9025. Those who are in the sense of the letter without doctrine, come into no understanding of Divine truths — n. 9409, 9410, 10582. They fall into many errors — n. 10431. Those who are in affection for truth for the sake of truth, when they are grown up and are capable of using their own understanding, do not simply abide in the doctrinals of their own church, but they examine whether they are truths from the Word — n. 5402, 5432, 6047. Otherwise every man's truth would be derived from others, and from his native soil, whether he were born a Jew or a Greek — n. 6047. Nevertheless such things as are become matters of faith from the literal sense of the Word, ought not to be rejected till after a full examination — n. 9039.

The true doctrine of the church is the doctrine of charity and faith — n. 2417, 4766, 10763, 10764. The doctrine of faith does not make the church, but the life of faith, which is of charity — n. 809, 1798, 1799, 1834, 4468, 4672, 4766, 5826, 6637. Doctri-

nals are of no value unless one lives according to them — n. 1515, 2049, 2116. In the churches at this day the doctrine of faith is taught, and not the doctrine of charity, which has been degraded into a science which is called moral theology — n. 2417. The church would be one if men were acknowledged as belonging to the church from their life, and thus from charity — n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much the doctrine of charity surpasses that of faith separate from charity — n. 4844. Those who do not know anything concerning charity, are in ignorance concerning heavenly things — n. 2435. Into how many errors they fall who hold only the doctrine of faith, and not at the same time that of charity — n. 2388, 2417, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623–7627, 7752–7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555. Those who are only in the doctrine of faith, and not in the life of faith, which is charity, were formerly called uncircumcized, or Philistines — n. 3412, 3413, 3463, 8093, 8313, 9340. The ancients held the doctrine of love to the Lord, and of charity toward the neighbor; and the doctrine of faith was subservient to this — n. 2417, 3419, 4844, 4955.

Doctrine formed by one who is enlightened, may afterward be confirmed by means of things rational; and thus it is more fully understood, and is corroborated — n. 2553, 2719, 2720, 3052, 3310, 6047: see more on this subject above (n. 51). Those who are in faith separate from charity would have the doctrinals of the church simply believed, without any rational insight — n. 3394.

It is not the part of a wise man to confirm a dogma, but to see whether it is true before he confirms it; this is done with those who are in enlightenment — n. 1017, 4741, 7012, 7680, 7950. The light of confirmation is natural light, not spiritual; and it may exist even with the wicked — n. 8780. All things, even falsities, are capable of being confirmed so as to appear as truths — n. 2480, 2490, 5033, 6865, 8521.

258. *There is in the Word a spiritual sense, which is called the internal sense.* No one can know what the internal sense of the Word is, unless he knows what correspondence is — n. 2895, 4322. The whole and every particular, even to the most minute, of the natural world, correspond to spiritual things, and thence are significative of them — n. 1886–1889, 2987–3003, 3213–3227. The spiritual things to which natural things correspond assume another

appearance in the natural, so that they are not distinguished [as spiritual] — n. 1887 2395, 8920. Scarce any one at this day knows where or in what part of the Word the Divine is, when yet it is in its internal or spiritual sense, which at this day is not known even to exist — n. 2899, 4989. The mystical element of the Word is nothing else than that which its internal or spiritual sense contains, which treats of the Lord, of His kingdom, and of the church, and not of the natural things which are in the world — n. 4923. The prophetic parts of the Word are in very many places unintelligible, and therefore of no use apart from the internal sense, illustrated by examples — n. 2608, 8020, 8398: as, what is signified by the white horse, mentioned in the Apocalypse — n. 2760, *seq*: by the keys of the kingdom of the heavens that were given to Peter — preface to the twenty-second chapter of Genesis, n. 9410: by the flesh, blood, bread, and wine, in the Holy Supper, and thus why it was instituted by the Lord — n. 8682: by the prophecies of Jacob concerning his sons in the forty-ninth chapter of Genesis — n. 6306, 6333–6465: by many prophecies concerning Judah and Israel, which by no means agree with that people, and which in the sense of the letter have no coincidence with their history — n. 6333, 6361, 6415, 6438, 6444: besides innumerable other instances — n. 2608.

Of the internal or spiritual sense of the Word in sum — n. 1767–1777, 1869–1879. There is an internal sense in the whole and in every particular of the Word — n. 1143, 1984, 2135, 2333, 2395, 2495, 2619. Such things do not appear in the sense of the letter, but nevertheless they are inwardly in it — n. 4442.

259. *The internal sense of the Word is primarily for angels; and it is also for men.* That it may be known what the internal sense is, of what quality and whence it is, it may here be observed in sum, that speech and thought in heaven differ from speech and thought in the world; in heaven they are spiritual, but in the world natural. While therefore a man is reading the Word, the angels with him perceive it spiritually, when he perceives it naturally; consequently, the angels are in the internal sense while men are in the external sense; nevertheless these two senses make a one by correspondence.

The Word is understood differently by angels in the heavens and by men on earth, the angels having the internal or spiritual sense, while men have only the external or natural sense — n. 1887,

2395. Angels perceive the Word in its internal sense, and not in its external, illustrated by the experience of those who have spoken with me from heaven while I have been reading the Word — n. 1769–1772. The ideas and speech of angels are spiritual, but the ideas and speech of men are natural; therefore there is an internal sense, which is spiritual, for the use of angels — illustrated by experience, n. 2333. Nevertheless the sense of the letter of the Word serves the spiritual ideas of angels as mediums just as the words of speech serve men to convey the sense of a thing — n. 2143. The things belonging to the internal sense of the Word, fall into such things as belong to the light of heaven, thus into angelic perception — n. 2618, 2619, 2629, 3086. The things which angels perceive from the Word are on this account precious to them — n. 2540, 2541, 2545, 2551. The angels do not understand a single expression of the sense of the letter of the Word — n. 64, 65, 1434, 1929. They have no knowledge of the names of the persons and places mentioned in the Word — n. 1434, 1888, 4442, 4480: for the names cannot enter heaven, nor be pronounced there — n. 1876, 1888. All the names mentioned in the Word signify things and in heaven they are changed into the ideas of the things signified — n. 768, 1888, 4310, 4442, 5225, 5287, 10329. The angels think in a manner abstract from persons — n. 6613, 8343, 8985, 9007. How elegant the internal sense of the Word is, even where the letter has mere names, shown by examples from the Word — n. 1224, 1888, 2395. Many names in a series express one thing in the internal sense — n. 5095. All numbers in the Word also signify things — n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. Spirits too perceive the Word in its internal sense, so far as their interiors are open into heaven — n. 1771. The sense of the letter of the Word, which is natural, is changed instantly with the angels into the spiritual sense, because there is correspondence — n. 5648: and this without their hearing or knowing what is contained in the sense of the letter, or the external sense — n. 10215. Thus the sense of the letter, or the external sense, is with man only, and proceeds no further — n. 2015.

There is an internal sense of the Word, and likewise an inmost or supreme sense — n. 9407, 10604, 10614, 10627. The spiritual angels, that is, those who belong to the spiritual kingdom of the Lord, perceive the Word in its internal sense, and the celestial an-

gels, that is, those who belong to the celestial kingdom of the Lord, perceive the Word in its inmost sense — n. 2157, 2275.

The Word is for men and also for angels, being accommodated to each — n. 7381, 8862, 10322. The Word is the medium of union of heaven and earth — n. 2310, 2395, 9212, 9216, 9357. The conjunction of heaven with men is by means of the Word — n. 9396, 9400, 9401, 10452. Therefore the Word is called a covenant — n. 9396; because a covenant signifies conjunction — n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. There is an internal sense in the Word, in consequence of the Word's having descended from the Lord through the three heavens even to men — n. 2310, 6597: and thereby it is accommodated to the angels of the three heavens, and also to men — n. 7381, 8862. Hence it is that the Word is Divine — n. 4279, 4989; and the Word is holy — n. 10276; and is spiritual — n. 4480; and it is inspired by the Divine — n. 9094. This is inspiration — n. 9094.

The regenerate man also is actually in the internal sense of the Word, though he knows it not, since his internal man, which is endowed with spiritual perception, is open — n. 10400. But with him the spiritual of the Word flows into natural ideas, and thus is presented naturally; because, while a man lives in the world, he thinks in the natural — n. 5614. Hence the light of truth with those who are enlightened is from their internal, that is, through their internal from the Lord — n. 10691, 10694. By the same way what is holy flows in with those who esteem the Word holy — n. 6789. As the regenerate man is actually in the internal sense of the Word, and in its holy, though he knows it not, therefore after death he comes into it of himself, and is no longer in the sense of the letter — n. 3226, 3342, 3343.

260. *The internal or spiritual sense of the Word contains innumerable arcana.* The Word in its internal sense contains innumerable things which exceed human comprehension — n. 3085, 3086. It also contains things which cannot be unfolded — n. 1965; which are only represented to angels, and are understood by them — n. 167. The internal sense of the Word contains arcana of heaven, which relate to the Lord and His kingdom in the heavens and on earth — n. 1–4, 937. Those arcana do not appear in the sense of the letter — n. 937, 1502, 2161. Many things in the writings of the prophets appear to be unconnected, when yet in

their internal sense they cohere in an unbroken and beautiful series — n. 7153, 9022. Not a single word, nor even a single iota, can be lacking in the sense of the letter of the Word, without an interruption in the internal sense; and therefore, by the Divine providence of the Lord, the Word has been preserved so entire as to every word and every point — n. 7933. Innumerable things are contained in every particular of the Word — n. 6617, 6620, 8920; and in every expression — n. 1869. There are innumerable things contained in the Lord's Prayer, and in every part of it — n. 6619: also in the precepts of the Decalogue; in the external sense of which, notwithstanding, some things are such as are known to every nation without revelation — n. 8867, 8900.

In the Word, and particularly in the prophetic parts of it, two expressions are used that seem to signify the same thing; but one expression has relation to good and the other to truth; thus one to what is spiritual, the other to what is celestial — n. 683, 707, 2516, 8339. Goods and truths are conjoined in a wonderful manner in the Word; and the conjunction is apparent only to him who is acquainted with the internal sense — n. 10554. And thus there is a Divine marriage and a heavenly marriage in the Word, and in every part of it — n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022. The Divine marriage which is the marriage of Divine good and Divine truth is in it; and thus the Lord, in Whom alone is that marriage — n. 3004, 3005, 3009, 5138, 5194, 5502, 6343, 7945, 8339, 9263, 9314. By Jesus is signified Divine good, and by Christ Divine truth; and by both the Divine marriage in heaven, which is the marriage of Divine good and Divine truth — n. 3004, 3005, 3009. This marriage is in every part of the Word, in its internal sense; thus the Lord as to Divine good and Divine truth is in every part of the Word — n. 5502. The marriage of good and truth from the Lord in heaven and the church is called the heavenly marriage — n. 2508, 2618, 2803, 3004, 3211, 3952, 6179. In this respect therefore the Word is as it were heaven — n. 2173, 10126. Heaven is compared in the Word to a marriage, on account of the marriage of good and truth therein — n. 2758, 3132, 4434, 4835.

The internal sense is the very doctrine of the church — n. 9025, 9430, 10400. Those who understand the Word according to the internal sense, understand the true doctrine itself of the church, because the internal sense contains it — n. 9025, 9430, 10400.

The internal of the Word is also the internal of the church, and likewise the internal of worship — n. 10460. The Word is the doctrine of love to the Lord, and of charity toward the neighbor — n. 3419, 3420.

The Word in the letter is as a cloud, and in the internal sense it is glory — see the preface to the eighteenth chapter of Genesis, also n. 5922, 6343, where the words, *The Lord shall come in the clouds of heaven with glory*, are explained. A cloud in the Word signifies the Word in the sense of the letter, and also glory signifies the Word in the internal sense — see the Preface to the eighteenth chapter of Genesis, also n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. The things which are in the sense of the letter, in comparison with those which are in the internal sense, are like shapeless bits thrown into a polished optic cylinder, from which nevertheless is exhibited in the cylinder a beautiful image — n. 1871. In the other life, those who only allow and acknowledge the sense of the letter of the Word, are represented by an uncomely old woman; but those who allow and acknowledge the internal sense also, are represented by a maiden in beautiful garments — n. 1774. The Word in its whole complex is an image of heaven, since the Word is Divine truth, and Divine truth constitutes heaven, and as heaven is as one man, therefore the Word is in that respect as an image of a man — n. 1871. That heaven in one complex represents one man, may be seen in the work on "Heaven and Hell"— n. 59–67: and that the Divine truth proceeding from the Lord constitutes heaven — n. 126–140, 200–212. That the Word is beautifully and pleasingly exhibited before the angels — n. 1767, 1768. The sense of the letter is as the body, and the internal sense as the soul of that body — n. 8943. Of consequence the life of the Word is from its internal sense — n. 1405, 4857. The Word is pure in the internal sense, but it does not appear so in the sense of the letter — n. 2362, 2395. The things which are in the sense of the letter of the Word are holy on account of their internal contents — n. 10126, 10728.

In the historicals of the Word also there is an internal sense, but inwardly — n. 4989. Thus the historic as well as the prophetic parts of the Word contain arcana of heaven — n. 755, 1659, 1709, 2310, 2333. The angels do not perceive those parts historically, but spiritually — n. 6884. The reason why the interior arcana

which are in the historicals are less evident to men than those which are in the propheticals — n. 2176, 6597.

The quality of the internal sense of the Word further shown — n. 1756, 1984, 2004, 2663, 3035, 7089, 10604, 10614: illustrated by comparisons — n. 1873.

261. *The Word is written by correspondences, and thus by representatives.* The Word, as to the sense of the letter, is written by pure correspondences, thus by such things as represent and signify spiritual things which are of heaven and the church — n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. This was done for the sake of the internal sense, which is contained in every part — n. 2899; thus for the sake of heaven, since those who are in heaven do not understand the Word according to the sense of the letter, which is natural, but according to its internal sense, which is spiritual — n. 2899. The Lord spoke by correspondences, representatives, and significatives, because He spoke from the Divine — n. 9048, 9063, 9086, 10126, 10728. Thus the Lord spoke at the same time before the world and before heaven — n. 2533, 4807, 9048, 9063, 9086. The things which the Lord spoke filled the universal heaven — n. 4637. The historicals of the Word are representative, and the words significative — n. 1540, 1659, 1709, 1783, 2686. The Word could not have been written in any other style, so as to be the medium of communication and conjunction with the heavens — n. 2899, 6943, 9481. Those who despise the Word on account of the apparent simplicity and rudeness of its style, and who fancy that they would receive the Word, if it had been written in a different style, are in great error — n. 8783. The mode and style of writing, which prevailed among the most ancient people, was by representatives and significatives — n. 605, 1756, 9942. The ancient wise men were delighted with the Word, because of the representatives and significatives therein, from experience — n. 2592, 2593. If a man of the Most Ancient Church had read the Word, he would have seen the things which are in the internal sense clearly, and those which are in the external sense obscurely — n. 4493. The sons of Jacob were brought into the land of Canaan because all the places in that land, from the most ancient times, were made representative — n. 1585, 3686, 4447, 5136, 6516: and so that a Word might there be written in which those places were to be mentioned for the sake of the internal sense — n. 3686, 4447, 5136, 6516.

But nevertheless the Word was yet changed for the sake of that nation as to the external sense, not as to the internal sense — n. 10453, 10461, 10603, 10604.

In order that it may be known what the correspondences and representatives in the Word are, and what is their quality, something shall also be said concerning them: —

All things which correspond are likewise representative, and thereby significative; so that correspondences and representations are a one — n. 2896, 2897, 2973, 2987, 2989, 2990, 3002, 3225. What correspondences and representatives are, from experience and examples — n. 2763 2987–3002, 3213–3226, 3337–3352, 3472 –3485, 4218–4228, 9280. The knowledge of correspondences and representatives was the chief of knowledges among the ancients — n. 3021, 3419, 4280, 4748, 4844, 4964, 4966, 6004, 7729, 10252; especially among the people of the east — n. 5702, 6692, 7097, 7779, 9391, 10252, 10407; and in Egypt more than elsewhere — n. 5702, 6692, 7097, 7779, 9391, 10407; also among the Gentiles, as in Greece and other places — n. 2762, 7729. But that at this day it is among the knowledges that are lost, particularly in Europe — n. 2894, 2895, 2994, 3630, 3632, 3747–3749, 4581, 4966, 10252. Nevertheless this is more excellent than all other knowledges, since without it the Word is not understood, nor is the signification of the rites of the Jewish Church, which are recorded in the Word; neither is it known what heaven is, nor what the spiritual is, nor how it is with spiritual influx into what is natural, and many other things besides — n. 4280, and in the places above cited. All the things which appear before angels and spirits are representative according to correspondences of such things as are of love and faith — n. 1971, 3213–3226, 3349, 3475, 3485, 9481, 9574, 9576, 9577. The heavens are full of representatives — n. 1521, 1532, 1619. Representatives are more beautiful, and more perfect, in proportion as they are more interiorly in the heavens — n. 3475. Representatives there are real appearances, because they are from the light of heaven which is Divine truth, and which is the very essential of the existence of all things — n. 3485.

The reason why the things in the spiritual world, all and each, have representatives in the natural world, is because what is internal assumes a suitable clothing in what is external, by which it makes itself visible and apparent — n. 6275, 6284, 6299. Thus the end assumes suitable clothing that it may present itself as the

cause in a lower sphere, and afterward that it may present itself as the effect in a sphere lower still; and when the end by means of the cause becomes the effect, it then becomes visible, or appears before the eyes — n. 5711. This may be illustrated by the influx of the soul into the body; the soul assumes a clothing of such things in the body as enable all the things which it thinks and wills to appear and become visible; wherefore the thought when it descends by influx into the body, is represented by gestures and actions which correspond to it — n. 2988. The affections, which are of the mind, are manifestly represented in the face by the various expressions of the countenance, so that they may be seen there — n. 4791–4805, 5695. Hence it is plain that in all and each of the things of nature, there are inwardly hidden a cause and an end from the spiritual world — n. 3562, 5711; since the things in nature are ultimate effects which contain prior things — n. 4240, 4939, 5051, 6275, 6284, 6299, 9216. Internal things are represented, and external things represent — n. 4292.

Since all things in nature are representative of spiritual and celestial things, therefore in ancint times there were churches wherein all the externals, which were rituals, were representative; wherefore those churches were called representative churches — n. 519, 521, 2896. The church founded among the children of Israel was a representative church — n. 1003, 2179, 10149. All its rituals were external things, which represented the internal things of heaven and the church — n. 4288, 4874. The representatives of the church and of worship ceased when the Lord came into the world; because the Lord opened the internals of the church, and because all the externals of the church in the supreme sense regarded Him — n. 4832.

262. *Of the sense of the letter, or the external sense of the Word.* The sense of the letter of the Word is according to appearances in the world — n. 589, 926, 1408, 1410, 1832, 1874, 2242, 2520, 2533, 2719, 2720; and adapted to the capacity of the simple — n. 2533, 9049, 9063, 9086. The Word in the sense of the letter is natural — n. 8783; because what is natural is the ultimate wherein spiritual and celestial things close, and upon which they rest like a house upon its foundation; otherwise the internal sense of the Word without the external, would be like a house without a foundation — n. 9360, 9430, 9433, 9824, 10044, 10436. The Word, because it is of such a quality, is the containant of a spiritual and a

celestial sense — n. 9407. And, because it is of such a quality, it is the holy Divine in the sense of the letter, as to all the things therein, even to every iota — n. 639, 680, 1869, 1870, 9198, 10321, 10637. The laws ordained for the children of Israel, notwithstanding their abrogation, are yet the Holy Word on account of the internal sense which they contain — n. 9211, 9259, 9349. Among the laws, judgments, and statutes, ordained in the Israelitish and Jewish church, which was a representative church, there are some which are still in force, in both their external and their internal sense; some which ought to be strictly observed in their external sense; some which may be of use, if people are disposed to observe them; and some which are altogether abrogated — n. 9349. The Word is Divine, even as to those which are abrogated — n. 10637.

What the quality of the Word is, in the sense of the letter, if it is not understood at the same time as to the internal sense; or, which is the same thing, according to true doctrine from the Word — n. 10402. Innumerable heresies arise from the sense of the letter without the internal sense, or without genuine doctrine from the Word — n. 10400. Those who are in an external without an internal cannot endure the interior things of the Word — n. 10694. The Jews were of such a quality, and they are also such at this day — n. 301–303, 3479, 4229, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707.

263. *The Lord is the Word.* The Word in its inmost sense treats only of the Lord, and describes all the states of the glorification of His Human, that is, of its union with the Divine Itself; and likewise all the states of the subjugation of the hells, and of the arrangement of all things in them and in the heavens — n. 2249, 7014. Thus the Lord's whole life in the world is described in that sense, and thereby the Lord is continually present with the angels — n. 2523. Consequently the Lord alone is in the inmost of the Word, and the Divine and holy of the Word is from thence — n. 1873, 9357. The Lord's saying that all the Scripture concerning Him was fulfilled, signifies that all things which are contained in the inmost sense were fulfilled — n. 7933.

The Word signifies Divine truth — n. 4692, 5075, 9987. The Lord is the Word because He is Divine truth — n. 2533. The Lord is the Word also because the Word is from Him, and treats of Him — n. 2859: and because it treats of the Lord alone in its

inmost sense; thus because the Lord Himself is therein — n. 1873, 9357: and because in all things and each of the Word there is a marriage of Divine good and Divine truth — n. 3004, 5502. The name Jesus is Divine good, and Christ Divine truth — n. 3004, 3005, 3009. Divine truth is alone real; and that in which Divine truth is, which is from the Divine, is alone substantial — n. 5272, 6880, 7004, 8200. And as Divine truth proceeding from the Lord is light in heaven, and Divine good is heat in heaven; and as all things in heaven derive their existence from Divine good and Divine truth; and as the natural world has its existence through heaven, or the spiritual world, it is plain that all things which were created, were created from Divine truth, or from the Word, according to these words in John: *In the beginning was the Word; and the Word was with God, and the Word was God . . . and by it were all things made which were made . . . and the Word was made flesh* (i. 1, 3, 14) — n. 2803, 2894, 5272, 6880. Further particulars concerning the creation of all things by Divine truth, consequently by the Lord, may be seen in the work on "Heaven and Hell" — n. 137: and more fully in the two articles therein — n. 116–125, and n. 126–140.

The conjunction of the Lord with men is through the Word, by means of the internal sense — n. 10375. There is conjunction through all things and each of the Word, and the Word is therefore wonderful above all other writings — n. 10632–10634. Since the Word has been written, the Lord through it speaks with men — n. 10290.

264. *Of those who are against the Word.* Of those who despise, mock at, blaspheme, and profane the Word — n. 1878. Their quality in the other life — n. 1761, 9222. They answer to the viscid parts of the blood — n. 5719. The danger of profaning the Word — n. 571–582. How hurtful it is if principles of the false, particularly those which favor the loves of self and of the world, are confirmed by means of the Word — n. 589. Those who are in no affection for truth for the sake of truth, utterly reject the internal sense of the Word, and are nauseated at it — from experience, n. 5702. Some in the other life who have rejected the interior things of the Word, are deprived of rationality — n. 1879.

265. *Further particulars concerning the Word.* That the term Word in the Hebrew tongue signifies various things, as speech,

thought of the mind, everything that has a real existence, and also anything — n. 9987. The Word signifies Divine truth and the Lord — n. 4692, 5075, 9987. Words signify truths — n. 4692, 5075. They signify doctrinals — n. 1288. The ten words signify all Divine truths — n. 10688. They signify things which really exist — n. 1785, 5075, 5272.

In the Word, particularly in the prophetic Word, there are two expressions for one thing; the one having reference to good and the other to truth, which are thus conjoined — n. 683, 707, 2516, 8339. It cannot be known what expression has reference to good, and what to truth, but from the internal sense of the Word; for there are appropriate words by which the things of good are expressed, and appropriate words by which the things of truth are expressed — n. 793, 801: and this so constantly that it may be known merely from the words predicated, whether the subject treated of be good, or whether it be truth — n. 2722. Frequently one expression implies what is general, and the other expression implies a certain specific particular of that general — n. 2212. There is a species of reciprocation in the Word — n. 2240. Most things in the Word have also an opposite sense — n. 4816. The internal sense follows its subject according to what is predicable of it — n. 4502.

Those who have been delighted with the Word, in the other life receive the heat of heaven, wherein is celestial love, according to the quality and the measure of their delight from love — n. 1773.

266. The books of the Word are all those which have an internal sense; but those books which have not an internal sense, are not the Word. The books of the Word in the Old Testament are, the five Books of Moses, the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse. The rest have not an internal sense — n. 10325.

PROVIDENCE.

267. The government of the Lord in the heavens and on earth is called providence; and as all good of love and all truth of faith, from which comes salvation, is from Him, and nothing at all from man, it is thence manifest that the Divine providence of the Lord is in each and all of the things which conduce to the salvation of the human race. Thus the Lord teaches in John, *I am the way, the truth, and the life* (xiv. 6): and again, *As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me . . . except from Me ye cannot do anything* (xv. 4, 5).

268. The Divine providence of the Lord is over the most particular things of a man's life; for there is but one only fountain of life, which is the Lord, from Whom we are, we live, and we act.

269. They who think of Divine providence from worldly things, from them draw the conclusion, that this providence is only universal, and that the particulars are left to man. But they do not know the arcana of heaven; for they conclude only from the loves of self and the world, and from their pleasures. When, therefore, they see the evil exalted to honor and gaining wealth more than the good, and also succeeding according to their arts, they say in their heart that it would not be so if there were a Divine providence in each and every thing. But they do not consider that the Divine providence does not have regard to that which soon passes away, and has its end with a man's life in this world; but that it has regard to that which remains to eternity, and which thus has no end. That which has no end really is; but that which has an end, relatively is not. Let him who can, think whether a hundred thousand years are anything compared to eternity; and he will perceive that they are not. What then are a few years of life in the world?

270. He who considers well, may know that high position and opulence in the world are not real Divine blessings, though man from his pleasure in them calls them so; for they pass away, and they also seduce many, and turn them away from heaven; but that eternal life and its happiness are real blessings, which are from the Divine. This the Lord also teaches in Luke: *Make for yourselves . . . a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also* (xii. 33, 34).

271. The reason that the evil meet with success according to their arts, is, that it is of the Divine order that every one should do what he does from reason, and also from freedom. On which account, unless it were left to man to act according to his reason from freedom, and unless his acts also, which are from the same, should succeed, the man could by no means be brought to be disposed to receive eternal life; for this disposition is instilled when the man is in freedom, and his reason is enlightened. For no one can be compelled to good, since what is compelled is not inherent, and is not one's own. That becomes the man's own which is done from freedom according to his reason, and that is done from freedom which is from the will or love, and the will or the love is the man himself. If a man were compelled to that which he does not will, he would still ever incline in his mind to that which he wills; and besides, every one strives after that which is forbidden, and this from the latent cause that he strives for freedom. From this it is plain that unless a man were kept in freedom, good could not be provided for him.

272. To leave man also in freedom to think, to will, and as far as the laws do not prohibit, to do evil, is called permitting.

273. To be led to happy things in the world by arts, appears to man as if it were of his own prudence; but still the Divine providence perpetually accompanies by permitting

and continually withdrawing from evil. Yet to be led to happy things in heaven is known and perceived not to be from one's own prudence, because it is from the Lord, and is effected of His Divine providence, by disposing and continually leading to good.

274. That this is so, a man cannot comprehend from the light of nature, for he does not from that know the laws of Divine order.

275. It is to be known that there is providence and there is foresight. Good is what is provided by the Lord, but evil is what is foreseen by the Lord. The one must be with the other; for what comes from man is nothing but evil, and what comes from the Lord is nothing but good.

FROM THE HEAVENLY ARCANA.

Since all the good which is provided for man by the Lord enters by influx, we shall therefore adduce from the "Heavenly Arcana" particulars concerning *Influx:* and since the Lord provides all things according to Divine order, we shall also adduce from that work particulars concerning *Order.*

276. *Of Providence.* Providence is the government of the Lord in the heavens and on the earth — n. 10773. The Lord from providence governs all things according to order, and thus providence is government according to order — n. 1755, 2447. He governs all things either from will, or from indulgence, or from permission; and thus with various regard according to the man's quality — n. 1755, 2447, 3704, 9940. Providence acts invisibly — n. 5508. Most things which take place from providence appear to a man as contingencies — n. 5508. Providence acts invisibly, in order that a man may not be compelled to believe from visible things, and thus that his freedom may not be hurt; for unless a man has freedom he cannot be reformed, thus not saved — n. 1937, 1947, 2876, 2881, 3854, 5508, 5982, 6477, 8209, 8987, 9588, 10409, 10777. The Divine providence does not regard temporary things, which soon pass away, but eternal things — n. 5264, 8717, 10776; illustrated — n. 6491. Those who do not comprehend this, believe worldly rank and riches to be the only objects of providence, and call such things blessings from the Divine;

when nevertheless they are not regarded as blessings by the Lord, but only as means conducive to the life of men in the world; whereas those things are regarded by the Lord which conduce to men's eternal happiness — n. 10409, 10776. Those who are in the Divine providence of the Lord, are led in all things and in every single thing to eternal happiness — n. 8478, 8480. Those who ascribe all things to nature and man's own prudence, and nothing to the Divine, do not think or comprehend this — n. 6484, 10409, 10775.

The Divine providence of the Lord is not, as believed in the world, universal only, with the particulars and singulars dependent on man's own prudence — n. 8717, 10775. No universal exists but from and with singulars, because singulars taken together are called a universal, as particulars taken together are called a general — n. 1919, 6159, 6338, 6482–6484. Every universal is of the same quality as the singulars of which it is made up, and with which it co-exists — n. 917, 1040, 6483, 8857. The providence of the Lord is universal, because existing in all singulars — n. 1919, 2694, 4329, 5122, 5904, 6058, 6481–6486, 6490, 7004, 7007, 8717, 10774: confirmed from heaven — n. 6486. Unless the Divine providence of the Lord were universal, acting from and in the least singulars, nothing could subsist — n. 6338. All things have been disposed into order by this, and are kept in order both in general and in particular — n. 6338. How the case herein is compared with that of a king on earth — n. 6482, 10800. Man's own prudence is like a speck of dirt in the universe, while the Divine providence is respectively as the universe itself — n. 6485. This can hardly be comprehended by men in the world — n. 8717, 10775, 10780; because many fallacies assail them, and induce blindness — n. 6481. Of a certain person in the other life who believed from confirmation in the world, that all things were dependent on man's own prudence, and nothing on the Divine providence: the things belonging to him appeared infernal — n. 6484.

The nature of the Lord's providence with respect to evils — n. 6481, 6495, 6574, 10777, 10779. Evils are governed by the Lord by the laws of permission, and they are permitted for the sake of order — n. 8700, 10778. The permission of evil by the Lord is not as of one willing; but of one not willing, who yet cannot help, on account of the urgency of the end, which is salvation --

n. 7877. To leave a man from his own liberty to think and will evil, and, so far as the laws do not prevent him, to do evil, is to permit — n. 10778. That without freedom, thus without this permission, man cannot be reformed, thus cannot be saved, may be seen in the doctrine of Freedom (n. 141–149) above.

The Lord has providence and foresight, and the one does not exist without the other — n. 5195, 6489. That good is provided by the Lord, and evil foreseen — n. 5155, 5195, 6489, 10781.

There is no such thing as predestination or fate — n. 6487. All are predestined to heaven, and none to hell — n. 6488. Men are under no absolute necessity from providence, but at perfect liberty, illustrated by comparison — n. 6487. The elect in the Word are those who are in the life of good, and thence of truth — n. 3755, 3900, 5057, 5058. How it is to be understood that *God caused it to happen to his hand* (Exod. xxi. 13)— n. 9010.

Fortune, which appears wonderful in many cases in the world, is an operation of Divine providence in the ultimate of order, according to the quality of a man's state; and this may afford proof that the Divine providence is in the most minute of all things — n. 5049, 5179, 6493, 6494. This operation and its variations are from the spiritual world, illustrated from experience — n. 5179, 6493, 6494.

277. *Influx.* The influx of heaven into the world, and of the soul into all things of the body, from experience — n. 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626. Nothing exists from itself, but from what is prior to itself, thus all things from the First — n. 4523, 4524, 6040, 6056. As all things came into existence, so they subsist; for subsistence is perpetual existence — n. 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040, 6056. Influx takes place according to that order — n. 7270. Hence it is plain that all things subsist perpetually from the First *Esse*, because they had existence from it — n. 4523, 4524, 6040, 6056. The all of life flows in from the First, because it is from it, thus from the Lord — n. 3001, 3318, 3337, 3338, 3344, 3484, 3628, 3629 , 3741–3743, 4318–4320, 4417, 4524, 4882, 5847, 5986, 6325, 6468–6470, 6479, 9276, 10196. Every *existere* is from an *esse*, and nothing can exist unless its *esse* be in it — n. 4523, 4524, 6040, 6056.

All things which a man thinks and wills flow into him, from experience — n. 904, 2886–2888, 4151, 4319, 4320, 5846, 5848,

6189, 6191, 6194, 6197–6199, 6213, 7147, 10219. A man's ability to look into things, and to think and form analytic conclusions, is from influx — n. 2888, 4319, 4320. A man could not live a moment if the influx from the spiritual world were taken away from him; but still he is in freedom, from experience — n. 2887, 5849, 5854, 6321. The life which flows in from the Lord, is varied according to the man's state, and according to the reception — n. 2069, 5986, 6472, 7343. With the evil, the good which flows from the Lord is turned into evil, and the truth into falsity, from experience — n. 3643, 4632. The good and truth which continually flow from the Lord, are received so far as evil and falsity do not obstruct — n. 2411, 3142, 3147, 5828. All good flows in from the Lord, and all evil from hell — n. 904, 4151. At this day man believes all things to be in himself and from himself, when nevertheless he receives them by influx: this he might know from the teaching of the church, that all good is from heaven, and all evil from hell — n. 4249, 6193, 6206. But if he would believe as the case really is, he would not appropriate evil to himself, but would cast it back from himself into hell; neither would he make good his own, and thus would not claim any merit from it — n. 6206, 6324, 6325. How happy the state of a man would then be, for he would view both good and evil from within, from the Lord — n. 6325. Those who deny heaven, or know nothing about it, do not know that there is any influx from it — n. 4322, 5649, 6193, 6479. What influx is, illustrated by comparisons — n. 6128, 6190, 9407.

Influx is spiritual, and not physical; thus it is from the spiritual world into the natural, and not from the natural world into the spiritual — n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110. Spiritual influx passes through the internal man into the external, and not the reverse — n. 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380: because the internal man is in the spiritual world, and the external in the natural world — n. 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701–9709, 10156, 10472. The appearance of influx passing from externals into internals is a fallacy — n. 3721. Influx passes into a man's rational things, and through these into things of memory, and not the reverse — n. 1495, 1707, 1940. The order of influx — n. 775, 880, 1096, 1495, 7270.

There is influx immediate from the Lord, and also influx

mediate through the spiritual world or heaven — n. 6063, 6307, 6472, 9682, 9683. The immediate influx from the Lord enters into the most minute particulars of all things — n. 6058, 6474–6478, 8717, 8728. Of the mediate influx of the Lord through heaven — n. 4067, 6982, 6985, 6996. It is effected by means of the spirits and angels who are joined to men — n. 697, 5846–5866. The Lord through angels flows into the ends from which, and for the sake of which, a man thinks, wills, and acts as he does — n. 1317, 1645, 5846, 5854: and thus into those things which are of conscience with him — n. 6207, 6213; but by means of spirits into the thoughts, and thence into the things of the memory — n. 4186, 5854, 5858, 6192, 6193, 6198, 6199, 6319. This can with difficulty be believed by men — n. 6214. The Lord flows at the same time into the things that are first and into those that are last, or into things inmost and things outmost, and in what manner — n. 5147, 5150, 6473, 7004, 7007, 7270. The influx of the Lord is into good with man, and through good into truth, but not the reverse — n. 5482, 5649, 6027, 8685, 8701, 10153. Good gives the faculty for receiving influx from the Lord, but not truth without good — n. 8321. It is not what enters the thought, but what enters the will, that is hurtful; because this is appropriated to the man — n. 6308. The Divine is silent and peaceful in the highest degrees, but so far as it descends toward the lower degrees in men, it becomes unpeaceful and tumultuous, on account of the disorders there — n. 8823. The nature of the Lord's influx with the prophets — n. 6212.

There is a common influx — n. 5850. This is a continual effort of acting according to order — n. 6211. This influx is into the lives of animals — n. 5850; and also into the subjects of the vegetable kingdom — n. 3648. Thought falls into speech, and will into gestures with men, according to this common influx — n. 5862, 5990, 6192, 6211.

278. *The Influx of Life with Man in particular.* There is one only fountain of life, from which all live both in heaven and in the world — n. 1954, 2021, 2536, 2658, 2886–2889, 3001, 3484, 3742, 5847, 6467. This life is from the Lord alone, illustrated by various things — n. 2886–2889, 3344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468–6470, 9276, 10196. That the Lord is life itself, may be seen in John (i. 1, 4; v. 26; xiv. 6). Life from the Lord flows in with angels, spirits, and men, in a wonderful manner —

n. 2886–2889, 3337, 3338, 3484, 3742. The Lord flows in from His Divine love, which is such that it wills that what is its own should be another's — n. 3742, 4320. All love is of this nature; thus Divine love infinitely more so — n. 1820, 1865, 2253, 6872. Hence life appears as if it were in man, and not as inflowing — n. 3742, 4320. Life appears as if it were in man, because the principal cause, which is life from the Lord, and the instrumental cause, which is the recipient form, act as one cause, which is perceived in the instrumental — n. 6325. The chief thing of the wisdom and intelligence of angels is perceiving and knowing that the all of life is from the Lord — n. 4318. The joy of angels perceived and shown by their speech to me, from not living from themselves, but from the Lord — n. 6469. The evil are not willing to be convinced that life is received by influx — n. 3743. Doubts concerning the influx of life from the Lord cannot be removed so long as fallacies, ignorance, and a negative principle prevail — n. 6479. It is generally known in the church that all good and truth are from heaven, that is, through heaven from the Lord, and that all evil and falsity are from hell; and yet the all of life refers itself to good and truth, and to evil and falsity, there being nothing of life without them — n. 2893, 4151. The doctrinal tenet of the church from the Word teaches the same thing — n. 4249. Nevertheless men do not believe that life flows in — n. 4249. If communication and connection with spirits and angels were taken away, a man would instantly die — n. 2887. It is plain from this, that the all of life flows in from the First *Esse* of life, because nothing exists from itself, but from things prior to itself, thus all things and each from the First; also because everything subsists from that from which it first existed, subsistence being perpetual existence — n. 4523, 4524. Angels, spirits, and men, were created to receive life; thus so as to be only forms recipient of life — n. 2021, 3001, 3318, 3344, 3484, 3742, 4151, 5114, 5986. They are such forms as is the quality of their reception — n. 2888, 3001, 3484, 5847, 5986, 6467, 6472. Men, spirits, and angels are therefore such as are their forms recipient of life from the Lord — n. 2888, 5847, 5986, 6467, 6472. Man is so created that in his inmosts, and in those which follow next in order, he is capable of receiving the Divine, and of being elevated to the Divine, and of being conjoined to the Divine by the good of love and the truths of faith; and

thereby living to eternity, which is not the case with beasts — n. 5114.

Life from the Lord flows in also with the wicked; thus also with those who are in hell — n. 2706, 3743, 4417, 10196: but they turn good into evil and truth into falsity, and thus life into spiritual death; for such as the man is, such is his reception of life — n. 4319, 4320, 4417. Goods and truths from the Lord are continually flowing in, with them; but they either reject, suffocate, or pervert them — n. 3743. Those who are in evils, and thence in falsities, have no real life: the quality of their life — n. 726, 4623, 4747, 10284, 10286.

279. *Order.* Divine truth proceeding from the Lord is the source of order, and Divine good is the essential of order — n. 1728, 2258, 8700, 8988. The Lord is order, since Divine good and Divine truth are from the Lord, and indeed are the Lord, in the heavens and on earth — n. 1919, 2011, 5110, 5703, 10336, 10619. Divine truths are the laws of order — n. 2447, 7995. Where order is, the Lord is present; but where order is not, the Lord is not present — n. 5703. As Divine truth is order, and Divine good the essential of order, therefore the things in the universe, one and all, have reference to good and truth, that they may be any thing, because they must have reference to order — n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Good being the essential of order, disposes truths into order, and not the reverse — n. 3316, 3470, 4302, 5704, 5709, 6028, 6690. The whole heaven, as to all the angelic societies, is disposed by the Lord according to His Divine order, because the Divine of the Lord with the angels makes heaven — n. 6338, 7211, 9128, 9338, 10125, 10151, 10157. That hence the form of heaven is a form according to Divine order — n. 4040–4043, 6607, 9877.

So far as a man lives according to order, thus in good according to Divine truths, which are the laws of order, so far is he a man — n. 4839. So far as he thus lives, he appears in the other life as a perfect and beautiful man; but so far as he does not thus live, he appears as a monster — n. 4839, 6605, 6626. Hence it is plain that all things of order are collected together in man, and that from creation he is Divine order in form — n. 4219, 4220, 4223, 4523 4524, 5114, 5368, 5850, 6013, 6057, 6605, 6626, 9706, 10156, 10742. Every angel is in the human form in consequence of being a recipient of Divine order from the Lord, which form is

perfect and beautiful according to the reception — n. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594. The angelic heaven in the whole complex is also in the human form; because the whole heaven as to all its angelic societies, is disposed by the Lord according to Divine order — n. 2996, 2998, 3624–3629, 3636–3643, 3741–3745, 4625. Hence it is plain that the Divine Human is the source from which are all these things — n. 2996, 2998, 3624–3649, 3741–3745. Hence also it follows that the Lord is alone Man and that those are men who receive the Divine from Him — n. 1894. So far as they receive it, so far they are images of the Lord — n. 8547.

Man is not born into good and truth, but into evil and falsity; thus not into Divine order, but into what is contrary to order, and on this account he is born into mere ignorance: and therefore he must be born anew, that is, regenerated; which is effected through Divine truths from the Lord, and by a life according to them, that he may be introduced into order, and thus become a man — n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. When the Lord regenerates man, He disposes all things with him according to order, that is, according to the form of heaven —n. 5700, 6690, 9931, 10303. The man who is led by the Lord, is led according to Divine order — n. 8512. The interiors which are of the mind are open into heaven, even to the Lord, with the man who is in Divine order, but shut with him who is not in Divine order — n. 8513. So far as a man lives according to order, he has intelligence and wisdom — n. 2592.

The Lord governs the first and the last things of order; and He governs the first from the last, and the last from the first: and thus He keeps all things in connection and order — n. 3702, 3739, 6040, 6056, 9828. Of successive order; and of the ultimate of order, in which things successive are together and in their order — n. 634, 3691, 4145, 5114, 5897, 6239, 6326, 6465, 8603, 9215, 9216, 9828, 9836, 10044, 10099, 10329, 10335.

Evils and falsities are contrary to order; and still they are governed by the Lord, not according to order, but from order — n. 4839, 7877, 10778. Evils and falsities are governed by the laws of permission, and this is for the sake of order — n 7877, 8700, 10778. What is contrary to Divine order is impossible; as that a man who lives in evil can be saved from mercy alone; likewise that the evil can be consociated with the good in the other life; and many other things — n. 8700.

THE LORD.

280. There is one God, Who is the Creator of the universe and the Conservator of the universe, and thus Who is God of heaven and God of earth.

281. There are two things which make the life of heaven in man, the good of love and the truth of faith. This life man has from God, and nothing at all from man. For this reason the primary thing of the church is, to acknowledge God, to believe in God, and to love Him.

282. Those born within the church ought to acknowledge the Lord, His Divine, and His Human, and to believe in Him, and love Him; for from the Lord is all salvation. This the Lord teaches in John: *He that believeth on the Son, hath eternal life; but he that believeth not the Son, shall not see life; but the anger of God remaineth with him* (iii. 36). Again: *This is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day* (vi. 40). And again: *Jesus said, I am the resurrection and the life; he that believeth on Me, though he die, shall live; and every one that liveth and believeth on Me, shall not die forever* (xi. 25. 26).

283. Therefore those within the church who do not acknowledge the Lord and His Divine, cannot be conjoined to God, and thus cannot have any lot with the angels in heaven; or no one can be conjoined to God except by the Lord and in the Lord. That no one can be conjoined to God except by the Lord, the Lord teaches in John: *No one hath seen God at any time; the Only begotten Son, Who is in the bosom of the Father, He hath made Him known* (i. 20). Again: *Ye have never heard the voice of the Father, nor seen His shape* (v. 37). In Matthew: *No one knoweth the Father but the Son, and he to whom the Son willeth to reveal Him* (xi. 27). And in John: *I am the way, the truth, and the life; no one cometh to the Father but by Me* (xiv. 6). That no one can

be conjoined to God except in the Lord, is because the Father is in Him, and they are one; as He also teaches in John: *If ye know Me, ye know My Father also . . . he that seeth Me, seeth the Father. Philip, believest thou not that I am in the Father, and the Father in Me? . . . Believe Me, that I am in the Father, and the Father in Me* (xiv. 7–11). And in the same: *The Father and I are one . . . that ye may know and believe that I am in the Father, and the Father in Me* (x. 30, 38).

284. Because the Father is in the Lord, and the Father and the Lord are one, and because we must believe in Him, and he that believeth in Him hath eternal life, it is plain that the Lord is God. That the Lord is God the Word teaches — as in John: *In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him, and without Him was nothing made which was made: . . . and the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the Only begotten of the Father* (i. 1, 3, 14). In Isaiah: *A child is born unto us, a Son is given to us, upon whose shoulder shall be the sovereignty, and His name shall be called God, Mighty, Father of eternity, Prince of peace* (ix. 5). In the same: *A virgin shall conceive, and bring forth, and shall call His name God-with-us* (vii. 14: Matt. i. 23). And in Jeremiah: *Behold, the days shall come, when I will raise up to David a just Branch, who shall reign King, and shall prosper . . . and this is His name which they shall call Him, Jehovah our justice* (xxiii. 5, 6; xxxiii. 15, 16).

285. All who are of the church and in light from heaven see the Divine in the Lord; but they who are not in light from heaven see nothing but the Human in the Lord: when yet the Divine and the Human in Him are so united that they are one — as the Lord taught also in another place in John: *Father, all Mine are Thine, and Thine are Mine* (xvii. 10).

286. That the Lord was conceived of Jehovah the Father, and thus was God from conception, is known in the church;

and also that He rose again with the whole body, for He left nothing in the sepulchre: as He also afterward confirmed to His disciples by saying, *See My hands and My feet, that it is I Myself: feel of Me and see; for a spirit hath not flesh and bones, as ye see Me have* (Luke xxiv. 39). And though He was Man as to flesh and bones, He still entered through closed doors, and after He had made Himself manifest, became again invisible (John xx. 19, 26: Luke xxiv. 3). The case is otherwise with every man; for a man rises again only as to his spirit, and not as to his body. When, therefore, He said that He is not like a spirit, He said that He is not like another man. From this it is manifest that even the Human in the Lord is Divine.

287. Every man has from his father his *esse* of life, which is called his soul: the *existere* of life from it is what is called the body. Hence the body is the effigy of its soul, for through it the soul acts out its life at will. It is owing to this that men are born into the likeness of their parents, and that families are known from each other. From this it is manifest what kind of body or what kind of Human the Lord had, namely, that it was as His Divine itself, which was the *esse* of His life or His soul from the Father; wherefore He said, *He that seeth Me seeth the Father* (John xiv. 9).

288. That the Divine and Human of the Lord are one person, is according to the faith received in the whole Christian world, which is this: "Although Christ is God and Man, nevertheless He is not two, but one Christ: yea, He is altogether one and one only person: for, as the body and the soul are one man, so also God and Man are one Christ." This is from the creed of Athanasius.

289. They who in regard to the Divinity have an idea of three persons, cannot have the idea of one God. If they say one with the mouth, they still think three. But they who have concerning the Divinity the idea of three in one person, can have the idea of one God, and can say one God, and can also think one God.

290. The idea of three in one person is had when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from Him. There is then the Trine in the Lord, the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine proceeding which is called the Holy Spirit.

291. Because all the Divine is in the Lord, for that reason He has all power in the heavens and on earth; which He also says, in John: *The Father hath given all things into the hand of the Son* (iii. 35). In the same: *The Father hath given the Son power over all flesh* (xvii. 2). In Matthew: *All things are delivered to Me by My Father* (xi. 27). In the same: *All power is given to Me in heaven and on earth* (xxviii. 16). Such power is Divine.

292. They who make the Human of the Lord like the human of another man, do not think of His conception from the Divine Itself; nor do they consider that the body of every one is the effigy of his soul. Neither do they think of His resurrection with the whole body; nor of Him as seen when He was transfigured, with His face shining as the sun. Neither do they think of the things which the Lord said concerning faith in Him, concerning Him as one with the Father, concerning His glorification, and concerning His power over heaven and earth — that these are Divine, and are said of His Human. Neither do they call to mind that the Lord is omnipresent even as to His Human (Matt. xxviii. 20), though from this is the belief in His omnipresence in the Holy Supper. Omnipresence is Divine. Perchance, indeed, they do not think that the Divine which is called the Holy Spirit proceeds from His Human, when yet it proceeds from His glorified Human; for it is said, *The Holy Spirit was not yet, because Jesus was not yet glorified* (John vii. 39).

293. The Lord came into the world that He might save the human race, which otherwise would have perished in eternal death; and He saved it by subjugating the hells, which infested every one that came into the world and that

went out of the world, and at the same time by glorifying His Human; for He can thus keep the hells subjugated to eternity. The subjugation of the hells and the glorification of His Human at the same time were effected by means of temptations admitted into the human which He had from the mother, and by continual victories at the time. His passion on the cross was the last temptation and a full victory.

294. That the Lord subjugated the hells, He teaches in John; for when the passion of the cross was near at hand, Jesus then said, *Now is the judgment of this world, now shall the prince of this world be cast out* (xii. 27, 28, 31). In the same: *Trust ye, I have overcome the world* (xvi. 33). And in Isaiah: *Who is this that cometh from Edom . . . travelling in the greatness of His strength, great to save? . . . Mine arm brought salvation unto Me; therefore He became a Saviour to them* (lxiii. 1–20; lix. 16–21). That He glorified His Human, and that the passion of the cross was the last temptation and full victory by which He was glorified, He also teaches in John: After Judas went out, *Jesus said, Now is the Son of Man glorified, and God will glorify Him in Himself, and will straightway glorify Him* (xiii. 31, 32). In the same: *Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee* (xvii. 1, 5). In the same: *Now is My soul troubled . . . Father, glorify Thy name; and there came forth a voice from heaven, I have both glorified it, and will glorify it again* (xii. 27, 28). And in Luke: *Must not Christ have suffered these things, and enter into His glory?* (xxiv. 26.) These things are said of His passion. To glorify is to make Divine. From this it is now evident that unless the Lord had come into the world, and had become Man, and in that way had liberated from hell all those who believe in Him, and love Him, no mortal could have been saved. In this manner is it understood that without the Lord there is no salvation.

295. When the Lord fully glorified His Human, He at that time put off the human from the mother, and put on

the Human from the Father, which is the Divine Human; whereby He was then no longer the son of Mary.

296. The first and primary thing of the church is to recognize and acknowledge its God; for without that recognition and acknowledgment there is no conjunction; and thus in the church none without the acknowledgment of the Lord. This the Lord teaches in John: *He that believeth on the Son, hath everlasting life; but he that believeth not the Son, shall not see life; but the anger of God remaineth with him* (iii. 36). And again: *Except ye believe that I am* [*He*], *ye shall die in your sins* (viii. 24).

297. That there is a trine in the Lord, namely, the Divine Itself, the Divine Human, and the Divine proceeding, is an arcanum from heaven, and is for those who will be in the holy Jerusalem.

FROM THE HEAVENLY ARCANA.

298. *The Lord had the Divine from His very conception.* The Lord had the Divine from the Father — n. 4641, 4963, 5041, 5157, 6716, 10125. The Lord alone had Divine seed — n. 1438. His soul was Jehovah — n. 1999, 2004, 2005, 2018, 2025. Thus the inmost of the Lord was the Divine itself; the covering from the mother — n. 5041. The Divine itself was the Lord's *esse* of life, from which the Human afterward went forth and became the *existere* from that *esse* — n. 3194, 3210, 10269, 10270, 10372.

299. *The Divine of the Lord is to be acknowledged.* Within the church where the Word is, and where the Lord is thereby known, the Divine of the Lord ought not to be denied, nor the Holy proceeding from Him — n. 2359. Those within the church who do not acknowledge the Lord, have no conjunction with the Divine, which is not the case with those who are out of the church — n. 10205. It is an essential of the church to acknowledge the Divine of the Lord, and His oneness with the Father — n. 10083, 10112, 10370, 10730, 10738, 10816–10818, 10820.

300. *The Lord glorified His Human in the world.* The glorification of the Lord is largely treated of in the Word — n. 10828; and in its internal sense throughout — n. 2249, 2523, 3245. The

Lord glorified His Human, but not His Divine, as this was glorified in itself — n. 10057. The Lord came into the world to glorify His Human — n. 3637, 4287, 9315. The Lord glorified His Human by means of the Divine which was in Him from conception — n. 4727. The idea of the regeneration of a man may give an idea of the glorification of the Human of the Lord, since the Lord regenerates a man in the same manner as He glorified His Human — n. 3043, 3138, 3212, 3296, 3490, 4402, 5688. Some of the arcana respecting the glorification of the Lord's Human — n. 10057. The Lord saved the human race by glorifying His Human — n. 1676, 4180. Concerning the Lord's state of glorification and humiliation — n. 1785, 1999, 2159, 6866. Glorification, when predicated of the Lord, is the uniting of His Human with the Divine, and to glorify is to make Divine — n. 1603, 10053, 10828.

301. *The Lord from His Human subjugated the hells when He was in the world.* The Lord, when He was in the world, subjugated all the hells, and He then reduced all things to order both in the heavens and in the hells — n. 4075, 4287, 9937. The Lord then freed the spiritual world from the antediluvians — n. 1266. What their quality was — n. 310, 311, 560, 562, 563, 570, 581, 607, 660, 805, 808, 1034, 1120, 1265–1272. By the subjugation of the hells and the glorification of His Human at the same time, the Lord saved mankind — n. 4180, 10019, 10152, 10655, 10659, 10828.

302. *The glorification of the Lord's Human and the subjugation of the hells were effected by temptations.* The Lord endured temptations far more grievous than those of any man — n. 1663, 1668, 1787, 2776, 2786, 2795, 2816, 4295, 9528. The Lord fought from His Divine love toward the human race — n. 1690, 1691, 1812, 1813, 1820. The Lord's love was the safety of the human race — n. 1820. The hells fought against the Lord's love — n. 1820. The Lord alone from His own power fought against the hells and overcame them — n. 1692, 1813, 2816, 4295, 8273, 9937. Thereby the Lord alone became justice and merit — n. 1813, 2025–2027, 9715, 9809, 10019. Thereby the last temptation of the Lord was in Gethsemane and on the cross when He gained a complete victory, and thereby He subjugated the hells and at the same time glorified His Human — n. 2776, 2803, 2813, 2814, 10065, 10659, 10828. The Lord could not be tempted as to the Divine Itself — n. 2795, 2803, 2813, 2814. Therefore He

assumed an infirm human from the mother, into which He admitted temptations — n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. By means of temptations and victories He expelled all that was hereditary from the mother, and put off the human which He had from her, till at length He was no longer her son — n. 2159, 2574, 2649, 3036, 10830. Jehovah, Who was in Him, appeared in temptations as absent, and this so far as He was in the human from the mother — n. 1815. This state was the Lord's state of humiliation — n. 1785, 1999, 2159, 6866. The Lord by means of temptations and victories disposed all things in the heavens into order — n. 4287, 4295, 9528, 9937. By the same means He united His Human with His Divine, that is, He glorified His Human — n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286, 4287, 4295, 9528, 9937.

303. *The Lord's Human, when He was in the world, was Divine truth.* The Lord, when He was in the world made His Human Divine truth from the Divine good which was in Him — n. 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199. The Lord then disposed all things in Himself into a heavenly form, which is according to Divine truth — n. 1928, 3633. Consequently, heaven was then in the Lord, and the Lord was as heaven — n. 911, 1900, 1928, 3624–3631, 3634, 3884, 4041, 4279, 4523–4525, 6013, 6057, 6690, 9279, 9632, 9931, 10303. The Lord spoke from Divine truth itself — n. 8127. Therefore the Lord spoke in the Word by correspondences — n. 3131, 3472–3485, 8615, 10687. Hence the Lord is the Word, and is called the Word, which is Divine truth — n. 2533, 2813, 2859, 2894, 3393, 3712. In the Word the Son of Man signifies Divine truth, and the Father Divine good — n. 2803, 3704, 7499, 8724, 9194. Because the Lord was Divine truth, He was Divine wisdom — n. 2500, 2572. The Lord alone had perception and thought from Himself, above all angelic perception and thought — n. 1904, 1914, 1919. Divine truth could be tempted, but not Divine good — n. 2814.

304. *The Lord united Divine truth to Divine good, thus His Human to the Divine itself.* The Lord was instructed as another man — n. 1457, 1461, 2523, 3030. The Lord successively advanced to union with the Father — n. 1864, 2033, 2632, 3141, 4585, 7014, 10076. So far as the Lord was united to the Father, He spoke as with Himself; but at other times He spoke with the

Father as with another — n. 1745, 1999, 7058. The Lord of His own power united His Human to the Divine — n. 1616, 1749, 1752, 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716. The Lord united the Divine truth, which was Himself, with the Divine good which was in Himself — n. 10047, 10052, 10076. The uniting was reciprocal — n. 2004, 10067. The Lord when He went out of the world made His Human Divine good — n. 3194, 3210, 6864, 7499, 8724, 9199, 10076. Thus He came forth from the Father, and returned to the Father — n. 3194, 3210. Thus He became one with the Father — n. 2751, 3704, 4766.

The Lord, in His uniting with the Divine Itself which was in Him, regarded the conjunction of Himself with the human race — n. 2034. Since that uniting, Divine truth proceeds from the Lord — n. 3704, 3712, 3969, 4577, 5704, 7489, 8127, 8241, 9199, 9398. In what manner Divine truth proceeds from the Lord, illustrated — n. 7270, 9407.

Unless the Divine had been in the Lord's Human from conception, the Human could not have been united to the Divine Itself, on account of the ardor of the infinite love in which the Divine Itself is — n. 6849. For this reason no angel can by any means be united to the Divine Itself, except at a distance, and by means of a veil or covering; otherwise he would be consumed — n. 6849. The Divine love is such — n. 8644. Hence it may be evident that the Human of the Lord was not like the Human of another man — n. 10125, 10826. His union with the Father, from Whom He had His soul, was not like a union between two, but like that between soul and body — n. 3737, 10824. Union is said of the Human of the Lord with the Divine, but conjunction of man with the Divine — n. 2021.

305. *Thus the Lord made His Human Divine.* The Human of the Lord is Divine, because it was from the *Esse* of the Father, which was the Lord's soul, illustrated by the likeness of a father in his children — n. 10269, 10372, 10823: and because it was derived from the Divine love which was in Him — n. 6872. Every man is such as his love is, and he is his own love — n. 6872, 10177, 10284. The Lord was Divine love — n. 2077, 2253. The Lord made all His Human, both internal and external Divine — n. 1603, 1815, 1902, 1926, 2093, 2803. Therefore He rose again as to the whole body, otherwise than any man — n. 1729, 2083, 5078, 10825. The Lord's Human is Divine, as is acknowl-

edged by the omnipresence of His Human in the Holy Supper — n. 2343, 2359: and is manifest from His transformation before the three disciples — n. 3212: and likewise from the Word — n. 10154: and that He is there called Jehovah — n. 1603, 1736, 1815, 1902, 2921, 3035, 5110, 6281, 6303, 8864, 9194, 9315. In the sense of the letter of the Word there is a distinction made between the Father and the Son, or Jehovah and the Lord; but not in the internal sense, in which the angels of heaven are — n. 3035. The Christian world does not acknowledge the Human of the Lord to be Divine, in consequence of a decree passed by a council in favor of the Pope, that he might be acknowledged as the Lord's vicar; shown from conversation with them in the other life — n. 4738.

The Divine Human from eternity was the Divine truth in heaven, thus the Divine *Existere*, which became afterward in the Lord the Divine *Esse* from which is the Divine *Existere* in heaven — n. 3061, 6280, 6880, 10579. The previous state of heaven described — n. 6371–6373. The Divine was not perceptible, and therefore not capable of being received, until it passed through heaven — n. 6982, 6996, 7004. The Lord from eternity was the Divine truth in heaven — n. 2803, 3195, 3704. This is the Son of God born from eternity — n. 2628, 2798.

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306. *There is a Trine in the Lord.* Christians were explored in the other life as to what idea they entertained of one God, and it was found that they had an idea of three gods — n. 2329, 5256, 10736–10738, 10821. A Divine Trine may be conceived of in one person, and so one God, but not in three persons — n. 10738, 10821, 10822. The Trine in one person, that is, in the Lord, is the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine proceeding, which is called the Holy Spirit; and thus the Trine is a one — n. 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823. The Divine Trine in the Lord is acknowledged in heaven — n. 14, 15, 1729, 2005, 5256, 9303. The Lord is one with the Father; thus He is the Divine Itself and the Divine Human — n. 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766. His Divine proceeding is also His Divine in heaven, which is called the Holy Spirit — n. 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9278, 9407, 9818, 9820, 10330. Therefore the Lord is the sole and the only God — n. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7091, 7182, 7209, 8241, 8724, 8760, 8864, 8865, 9194, 9303.

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308. *All good and truth are from the Lord.* The Lord is good itself and truth itself — n. 2011, 5110, 10336, 10619. All good and truth, consequently all peace, innocence, love, charity, and faith, are from the Lord — n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904: and all wisdom and intelligence are from Him — n. 109, 112, 121, 124. Nothing but good comes from the Lord; but the wicked turn the good which is from the Lord into evil —

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ECCLESIASTICAL AND CIVIL GOVERNMENT.

311. There are two classes of things which must be in order among men, namely, the things of heaven, and the things of the world. The things of heaven are called ecclesiastical, and those of the world are called civil.

312. Order cannot be kept in the world without rulers, who are to observe all things that are done according to order, and all that are done contrary to order; and who are to reward those who live according to order, and punish those who live contrary to order. If this be not done, the human race must perish; for it is inborn in every one by inheritance to wish to rule over others and to possess the goods of others; and from these come enmities, envyings, hatreds, revenge, deceits, cruelties, and many other evils.

Wherefore unless they are kept in bonds by the laws, and by rewards agreeing with their loves, which are honors and gains for those who do good things, and by punishments contrary to their loves, which are the loss of honors, possessions, and life for those who do evil things, the human race would perish.

313. There must therefore be rulers to keep communities in order, who are skilled in the laws, wise, and fearing God. Among the rulers also there must be order, lest any one from want of consideration or from ignorance should permit evils that are contrary to order, and thus destroy it; which is guarded against when there are rulers higher and lower, and subordination among them.

314. The rulers over the things of heaven among men, or over ecclesiastical affairs, are called priests, and their office the priesthood. But the rulers over the things of the world among men, or over civil affairs, are called magistrates; and the highest of them, where such a government prevails, is called a king.

315. As regards the priests, they must teach men the way to heaven, and also lead them. They must teach them from the Word according to the doctrine of their church, and lead them to live according to it. Priests who teach truths and by means of them lead to good of life, and thus to the Lord, are the good shepherds of the sheep. But those who teach and do not lead to good of life, and thus to the Lord, are evil shepherds.

316. Priests must not claim to themselves any authority over the souls of men, because they do not know in what state a man's interiors are. Still less must they claim to themselves the power of opening and shutting heaven, since that power belongs to the Lord alone.

317. The priests are to have dignity and honor because of the holy things which they discharge; but they who are wise give the honor to the Lord, from Whom the holy things are, and not to themselves; while they who are not wise ascribe

the honor to themselves, and thus take it away from the Lord. They who ascribe honor to themselves on account of the holy offices which they discharge, prefer honor and gain to the salvation of souls, for which they should provide; but they who give the honor to the Lord, and not to themselves, prefer the salvation of souls to honor and gain. No honor of any office is in the person, but is adjoined to him according to the dignity of the office which he administers; and that which is adjoined is not the person's own, and is also separated with the office. The honor that is in the person is the honor of wisdom and of fear of the Lord.

318. The priests must teach the people, and must by means of truths lead them to good of life, but still they must compel no one; since no one can be compelled to believe contrary to that which he has thought from his heart to be true. He who believes differently from the priest, and does not make disturbance, is to be left in peace; but he who makes disturbance must be separated; for this also is of order, for the sake of which the priesthood is established.

319. As priests are the rulers for administering the things of the Divine law and of worship, so are kings and magistrates for administering the things of the civil law and of judgment.

320. Since a king cannot administer all things alone, there are therefore rulers under him, to each of whom is given a province for administering what the king cannot or is not able to administer. These rulers taken together constitute the royal power, but the king himself is at the head.

321. The royal power itself is not in the person, but is adjoined to the person. The king who believes that royalty is in his own person, and the ruler who believes that the dignity of his rule is in his person, is not wise.

322. Royalty consists in administering according to the laws of the kingdom, and in judging according to them from justice. The king who regards the laws as above himself, is wise; but he who regards himself as above the laws

is not wise. The king who regards the laws as above himself, places his royalty in the law, and the law rules over him; for he knows that the law is justice, and all justice which is justice is Divine. But he who regards himself as above the laws, places the royalty in himself, and believes either that he is the law, or that the law, which is justice, is from himself. He hence arrogates to himself what is Divine, under which nevertheless he must be.

323. The law, which is justice, is to be enacted by wise and God fearing men in the kingdom, who are skilled in the law, which according to both the king and his subjects must then live. The king who lives according to the enacted law, and herein sets an example to his subjects, is truly a king.

324. A king who has absolute power, and who believes that his subjects are such slaves that he has a legal right over their possessions and lives, and exercises it, is not a king, but a tyrant.

325. The king must have obedience according to the laws of the kingdom; nor must he receive injury in any manner either by deed or word; for upon this the public security depends.

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CLOUD, A, signifies the Word in its literal sense, 260. The obscurity of a cloud signifies what, 51.

COCK-CROWING, the last time of the church, 122.

COLLISION, whence it arises, between evil and good, 188.

COMBAT, To. The Lord combats for man in temptation, 200. Man cannot combat against evils and falses from himself, because that would be to fight against all the hells, 200. The hells fight against man, and the Lord for him, 200. Man ought to combat as from himself, and not to hang down his hands, nor to expect immediate help, but he ought to believe that all help is from the Lord, 200. They who place merit in works cannot combat against evils, because they combat from self, and do not permit the Lord to combat for them, 200.

COMBATS, in temptations, are carried on by truths of faith, 191, 198. Men of the spiritual church carry on combat by truths, but men of the celestial church by goods, 198.

COME FORTH, To, from and return to the Father, 304.

COMING OF THE LORD, His presence in the Word, 310.

COMMIXING. Profanation is commixing in man good and evil, 172.

COMMUNION. In heaven there is communion of all good, 236. They who are without the church, but acknowledge one God, and live according to their religious principles, and in a degree of charity, are in communion with those within the church, for no man who believes in God, and lives well, is condemned, 244.

COMPEL, To. For man to compel himself is from liberty, but not for him to be compelled, 148. Man ought to compel himself to resist evils, 148, and also to do good as from himself, but still to acknowledge that it is from the Lord, 148. No one can be compelled to do good, because nothing forced is permanent, not being his own, 271. No one is compelled by the Lord, 148.

COMPULSION. What is implanted by compulsion does not remain, because it is not from the will of the man, but from him who compels, 143, 148. Nothing done in compulsion is conjoined to man, 148. If man could be reformed by compulsion all would be saved, 148 Compulsion is hurtful in reformation, 148. Worship from compulsion is not pleasing to the Lord, 143. This worship is not worship, 148. Repentance in a state of compulsion is of no avail, 148. What states of compulsion are, 148.

CONCEPTION. The Lord is God by conception, 286.

CONCUPISCENCE, All, proceeds from love of self and the world, 81. Subdued by means of temptations, 199.

CONFESS SINS, To, is to know evils, to perceive them in one's self; to charge one with guilt, and to condemn one's self in the presence of God, 160.

CONFESSION. The man who makes only a general acknowledgment that he is a sinner, guilty of all evils, yet does not examine himself and really see his own sins, may make confession, but not the confession of repentance, 162. See *Repentance.*

CONFIDENCE, OR TRUST, The, which is said to arise from faith, and is called saving faith, is not spiritual, but merely natural, when from faith alone, 115. Confidence of faith separate from good is dead, 115. True confidence impossible for those who live in evil, 115. Trust, or confidence, is only with those who are in good as to life, consequently, with those who are in charity, 121. Few know what that confidence is, 121.

CONFIRM, To. The false as easily confirmed as the true, 51. Every thing should be examined to see whether it is truth or not, before it is confirmed, 21. It is the province of the understanding to see whether a thing is true before it is confirmed, but not to confirm every thing, 35. To see and perceive whether a thing is true before confirmation is only given with those who have affection for truth for the sake of truth, 35. Every tenet, however false, may be confirmed, so as to appear true, 35, 257. Why it is necessary to guard against confirming the

falses of religion, 21. How hurtful it is if principles of the false, which favor the loves of self and the world, are confirmed by the Word, 264. They who have much confirmed themselves in false doctrine are incapable of enlightenment, 256. With the intelligent and learned of the world, who, from the sciences, confirm themselves against the things of heaven and the church, the internal is shut more than with the simple, 47. Why it is allowable for those who are in the affirmative as to the truths of faith, intellectually to confirm them by knowledge, but not for those who are in the negative, 51. Doctrine deduced from the Word by one enlightened may be afterward confirmed by rational arguments, and thus it is corroborated, 257. Truths and goods are confirmed by means of temptations, 109.

CONFIRMATION. The light of confirmation, without previous perception of truth, is natural, and may be possessed by those who are not wise, 35. It is natural light and not spiritual, and may exist with the evil, 257.

CONJOIN, To. To be conjoined to God is to live to eternity, 223. No one can be conjoined to God but from and in the Lord, 283. Man is conjoined to the Lord by regeneration, 183. Good is in a perpetual endeavor of conjoining truths unto itself, and truths in like manner with good, 23. Truths are conjoined to good with man, so far as man is in good as to life, 23. Truth, when conjoined to good, is appropriated to man, because it becomes of his life, 23; and then vanishes from the memory, 27. Truths cannot be conjoined to good except in freedom, 27. Truths are conjoined to good by temptations, 27. Care is taken by the Lord lest truth be joined to evil, and the false of evil to good, 21. Man, by the will and understanding may be conjoined to the Lord, 35. Charity conjoins itself with faith in man, when he wills what he knows and perceives, 110. See *Conjunction.*

CONJUNCTION. Love is conjunction in the spiritual world, 35. Conjunction of truth of faith and good of charity is like a marriage, 121. Conjunction of the Lord with man is not by faith, but by life according to faith, 121. No conjunction in the church, without the acknowledgment of the Lord, 296. There is no conjunction with the Divine in heaven, but with the Divine Human, 307. The Lord is in continual endeavor for conjunction with man, but His influx and conjunction are impeded by the loves of man's self-life, 307. Conjunction of good with truth, and of truth with good, is reciprocal, 23. That truth may be conjoined to good, there must be a consent from understanding and will; when the will consents then is conjunction, 23. Conjunction of good and truth takes place according to increase of knowledge, 23. Conjunction is in one manner with the celestial, and in another with the spiritual, 23. The external man thinks and wills according to conjunction with the internal, 47. The external must be in correspondence with the internal, that there may be conjunction, 47. Conjunction of the Lord with man is effected through the Word, 263. Conjunction of the church with heaven through the Holy Supper, 210. See *To Conjoin.*

CONNECTED. Every man is connected with angels from heaven, and spirits from hell, 149.

CONNECTION. All interiors are held in connection, from the first, by means of the ultimate, 47. If connection with spirits and angels were taken away, man would die, 278.

CONSCIENCE, Chapter on, 130–139. It is an internal bond, by which man is obliged to think, speak, and do good, and by which he is withheld from thinking, speaking, and doing evil, and this not for the sake of self and the world, but for the sake of good, truth, justice, and uprightness, 139. Conscience is an internal dictate, 130. Formed by truth of religion, 130. Remorse of, 133. Examples of, 136. Can be received only in this life, 138.

CONSENT. That truth may be joined to good, there must be consent from understanding and will; when the will consents then is conjunction, 23.

CONSOCIATE, To. All in the spiritual world are consociated according to loves, 62, 121. Truths not genuine, and also falses, may be consociated with genuine truths with those who are in good, but not with those who are in evil, 21. Falses and truths are consociated by appearances from the literal sense of the Word, 21. By regeneration man is consociated with angels, 183.

CONSOCIATION, by love is signified by dinners and suppers, 215. The Paschal Supper signifies consociation in heaven, 215.

CONSUMMATION, The, of the age, and the coming of the Lord, is the last time of the old church and the beginning of the new, 246.

CONTEMPT, for others springs from love of self and the world, 75, 81. The evils which spring from self-love produce contempt of God and of all the good and truth of the church, 75.

CONTRADICTIONS, The, which are involved in the received faith, that the Lord reconciled the race to the Father by the cross, 310.

CONTRADICTORY. The Word, in the literal sense, sometimes appears con-

tradictory, 256. The Lord enables those who are enlightened to understand truth, and so see how to reconcile those things in the Word which may appear contradictory, 256.

CONTROVERSY, The, among the ancients as to faith and charity, 186.

CONVERTED, To be, and to be healed, John xii. 40, signifies to commit profanation, which is when truth and good are acknowledged, and afterward rejected, 172. They who believe that the Jews will be converted at the end of the church, and brought again into the land of Canaan, think erroneously; 248.

CORONATION. Ceremonies at the coronation of kings involve things derived from Divine truth, but the knowledge of these things is lost, 1.

CORRESPONDENCE. The whole and every part of the natural world, corresponds to spiritual things, and is significative of them, 258. Spiritual things to which natural correspond assume another appearance in the natural, 258. All things which correspond are representative, and thereby significative, 261, 216. Heaven corresponds to the Divine Human of the Lord, and man corresponds to heaven, 307. In the external man are things which correspond and agree with the internal, and things which do not correspond and agree, 47. Between the things in the internal and those in the external man there is a correspondence, consequently they appear in each under a different form, so that they can only be discerned by knowledge of correspondences, 34. The knowledge of correspondences was the chief among the ancients, especially the people of the East, and in Egypt more than in other countries, also among the Gentiles, as in Greece, 261. But that at this day it is lost, particularly in Europe, 261. The Word is written by correspondences, and hence its internal or spiritual sense, which cannot be known, without a knowledge of correspondences, 216.

COUNTRY, Our, is the neighbor more than a society, because it is like a parent, 93. It is our duty to do good to our country, from love, according to its necessities, 93. The man who loves his country, and does good to it from benevolence, when he comes into the other life loves the kingdom of the Lord; for, in that life, the kingdom of the Lord is his country, 93.

COVENANT, signifies conjunction, 259.

CREATE, To. All things were created from Divine truth, 263. Angels, spirits, and men were created to receive life, thus they are forms recipient of life, 278. Creating man, in the Word, signifies to regenerate him, 183.

CREED, Athanasian, 288.

CRUELTY. With those whose ruling principle is self-love, there is cruelty toward those who do not favor them, 75. Cruelty proceeds from love of self and the world, 81, 75. Cruelty flows from the desire of ruling others, and possessing their property, 312.

CUNNING, exists with those whose ruling principle is self-love, 75.

CUPIDITY, All, proceeds from the love of self and the world, 81. An unlimited cupidity lurks in the heart of every man governed by self-love, 71.

DAMNATION. When man is in temptation he seems to himself to be in damnation, 197.

DAMNED, To be. No man who believes in God, and lives well, is damned, 244. Unless man receives new life from the Lord, unless he is created anew, he must be condemned, 176.

DARKNESS, signifies falses, 49. The hells are said to be in darkness, because in falses, 49. The light of those who are in faith, separate from charity, is turned into mere darkness on the influx of light from heaven, 49.

DAYS, Forty, signify a full temptation from beginning to end, 201.

DEATH, Spiritual, is the life of hell, 227.

DECALOGUE. There are innumerable things in the Decalogue, 260.

DECEIT, proceeds from love of self and the world, 81, 75. They flow from the desire of man to rule others, and possess their property, 312.

DECEITFUL, With the, the understanding and will do not make one; their perverted state, 35. The deceitful are sensual, 50. See *Sensual*.

DEFORMITY. The deformity of the external man when not conjoined with the internal, 47.

DEGREES. Three degrees in man answering to the three heavens, 47. The things of a higher degree are more perfect than those of a lower, 47. Goods and truths are distinguished, according to degrees, into natural, spiritual, and celestial, 26. Three degrees of good, and consequently of truth, 26. Goods and truths of a threefold kind in the internal man, and also in the external, 26. The interiors and exteriors of man are not continuous, but distinct according to degrees, 47. He who does not see the distinctions of the interiors and exteriors according to degrees, and the quality of those degrees, cannot comprehend the internal and external man, 47. Ascending degrees of relationship, 91-96.

DELIGHT, All, is of love, and its quality according to that of the love, 62. As many genera and species of delights as of the affections, 62. What is delightful to man's love is what he esteems good, 58.

That which man loves he calls delightful, because he feels it to be so; he may call that delightful which he does not love, but this is not the delight of his life, 58. The delight of charity is good itself, and the delight of faith is truth itself, 153. The delights which arise from the loves of self and the world continually prevail, and insinuate into the mind things diametrically opposed to what is of God, 249. The delight of the love is more vile, in proportion as it is more external, 62. The delights of every love are changed in the other life into their correspondences, 64.

DELUGE, A, signifies temptations, 209. By the deluge for forty days is signified a full temptation from beginning to end, 201.

DERIVATION, of evil in children, 175.

DESERT. The man with whom charity and faith are not conjoined is like a desert, 106. The forty years which the children of Israel abode in the desert, also the Lord's temptation for forty days, signify full temptation from beginning to end, 201.

DESIRE. Good is in a perpetual desire of conjoining truths to itself, 23. The quality of the desire of knowing which spirits possess, 51. Angels have desire of knowing, for science, intelligence, and wisdom are spiritual food, 51.

DESPAIR, Whence, in temptations arises, 196. Temptations are generally carried to desperation, which is their end, 197. In the temptation itself there is also desperation, 197. In desperation a man speaks bitter things, but the Lord does not attend to them, 197.

DEVICES. The devices of the wicked are attended with success, because it is according to Divine order that whatever man does, he should do in the exercise of reason and freedom of choice, 271.

DIE, To. Why man cannot die as to his internal, 223. In the Word the natural man is said to be dead, 38. Dead men, that is, they who are not in faith and love to God, and in love toward the neighbor, are not admitted into temptation, because they would fall, 197.

DIFFERENCE, The only, between the things in heaven and those on earth is, that in heaven all things exist in greater perfection, 7. Difference between truth that leads to good, and truth that proceeds from good, 24. The difference between believing those things which are from God and believing in God, 121. The difference between temptations, infestations, and vastations, 197. The difference between prevarication, iniquity, and sin, 170. The difference between those who teach and learn from the doctrine of the church, and those who teach and learn only from the literal sense of the Word, 257.

DIGNITY, The, of office belongs to the employment and not to the person, 317. He who supposes that the dignity of his office is in his own person is not wise, 321.

DINNERS, signify consociation by love, 215.

DISCIPLES, The twelve, represented the church as to all things of faith and charity in the complex, 122.

DISTINCTION, The, of all things in the heavens according to the varieties of good and truth, 26. The distinction between the internal and external man is like that between cause and effect, and prior and posterior, and there is no continuity, 47; consequently it is like that between heaven and the world, or between what is spiritual and what is natural, 47. Distinctions of the neighbor, which the member of the church ought well to understand, depend on the degree of good which each man possesses, 86.

DISTINGUISH, To. Man hardly knows how to distinguish between understanding and will, because he hardly knows how to distinguish between thinking and willing, 35. All the angelic societies in the heavens, and every angel in a society, are distinguished from each other, 25.

DISTURBANCE. He who differs from the minister ought to be left in peaceable enjoyment of his sentiments, provided he make no disturbance, but when he disturbs the peace of the church, he must be separated, 318.

DIVINE, The Essential, is far above the Lord's Divine in heaven, 307. The Lord, in His unition with the Divine itself, regarded the conjunction of Himself with the human race, 304. No angel can ever be united with the Divine itself, except at a distance, and by means of a veil, for otherwise he would be consumed, 304. In the Word the Divine itself is called the Father 306.

DIVINE PROCEEDING, The, is called the Holy Spirit, 306.

DIVINE GOOD, The, is the essential of order, 279. The heat from the spiritual sun is the Divine good, 49, 263, 307. The Lord made His Human Divine good, 304. In the Word Jesus is Divine good, and Christ Divine truth, 263. The Lord is the Divine good of the Divine truth, 25.

DIVINE HUMAN, The, of the Lord flows into and constitutes heaven, 307. The Divine Human from eternity was the Divine truth in heaven, thus the Divine *existere*, which was afterwards made in the Lord the Divine *esse*, from which the Divine *existere* in heaven proceeded, 305. When the Lord had fully glorified His Humanity, He then put off the humanity from the mother, and put on a humanity from the Father, which is the Divine Humanity, 295. Heaven corresponds to

the Divine Human of the Lord, 307. There is no conjunction with the Divine in heaven, but there is with the Divine Human, 307. In heaven no other Divine is perceived but the Divine Human, 305. The most ancient people could not worship the Infinite *esse*, but the Infinite *existere*, which is the Divine Human, 305. The ancients acknowledged the Divinity, because it appeared in a human form, and this was the Divine Human, 305. All who are in good as to life, when they think of the Lord, think of a Divine Human, but not of the Human separated from the Divine, 305. They in the church at this day who are in evil as to life, and they who are in faith separate from charity, think of the Human of the Lord without the Divine, and do not comprehend the Divine Human, 305. In the Word the Divine Human is called the Son, 306.

DIVINE TRUTH, The, proceeds from the Divine good, as light from the sun, 25. The Lord from eternity was the Divine truth in heaven, this is the Son of God born from eternity, 305. The light from the spiritual sun is Divine truth, 49, 307, 263. The Divine truth is alone real, and that in which Divine truth is, which is from the Divine, is alone substantial, 263. All things which were created were created from the Divine truth, 263. The Divine truth proceeding from the Lord in the heavens appears as light, and constitutes all the light of heaven, 49. Divine truth is not in the Lord, but proceeds from the Lord, as light is not in the sun, but proceeds from the sun, 307. Since the unition of the Lord with the Divine itself, Divine truth proceeds from the Lord, 304. The Divine truth from the Lord is the source of order, 279. Divine truths are the laws of order, 279. All power belongs to Divine truth, 25. In the Word Jesus is Divine good and Christ Divine truth, 263.

DIVINITY, The, was the Lord's *esse* of life, 298. From this Divinity a Human afterwards went forth, and became an *existere* from that *esse*, 298. The Lord had Divinity from the Father, 298. The whole Divinity is in the Lord, 291. The Divinity and Humanity of the Lord constitute one Person, 288. That which proceeds from God descends through the heavens to man, 252. Man is so created that Divine things descending according to order into nature may be perceived in him, 48. The Divine was not perceptible, and therefore not capable of being received, until it passed through heaven, 305. In the Word the Divinity is in its internal or spiritual sense, which at this day is not known even to exist, 258. The Divine of the Lord in the heavens is love to Him and love toward the neighbor, 64. The Divine principle is tacit and pacific in the highests, but as it descends towards lower principles in man it becomes unpacific and tumultuous, on account of things therein being not in order, 277. The Divine cannot flow except into a humble heart, since so far as man is in humiliation, so far he is absent from his self-life, and consequently from love of self, 129.

DO, TO, good and truth for the sake of good and truth is to love the Lord, and to love the neighbor, 25, 106. Unless doing good is conjoined with willing good and thinking good there is no salvation, neither conjunction of the internal man with the external, 121. Heavenly happiness consists in the affection of doing good without regard to remuneration, 158.

DOCTRINALS consist of those things which relate to the spiritual state and life, and are called knowledges, 51. Doctrinals of the church are of no avail, unless they regard charity as their end, 106. Doctrinals concerning faith alone destroy charity, 121. They who are in the affection of truth for the sake of truth, when they are adult, and are capable of using their own understanding, do not simply abide in the doctrinals of their church, but examine from the Word, whether they are truths, 257. They who are in faith separate from charity, would have the doctrinals of the church implicitly believed without rational intuition, 257. There are ideas concerning every doctrinal of the church, according to which is the understanding of the subject, 256. Every doctrinal of the church has ideas peculiar to itself, by which its quality is perecived, 35. The understanding of the doctrinal is according to those ideas, and without an intellectual idea man would have only an idea of words, and none of things, 35.

DOCTRINE, Genuine, is the doctrine of charity and faith united, and not that of faith separate from charity, 243. The doctrine of charity and faith united, is the doctrine of life, 243. The doctrine of the church must be from the Word, 257. The Word without doctrine is not understood, 257, 243. The true doctrine of the church is the doctrine of charity and faith, 257. Doctrine alone does not constitute the church with man, but life according to doctrine, 243, 246. True doctrine is a lamp to those who read the Word, 257. Genuine doctrine must be formed by those who are in enlightenment from the Lord, 257. The Word is rendered intelligible by means of doctrine formed by one who is enlightened, 257. Doctrine deduced from the Word by an enlightened person, may be after-

wards confirmed by rational means, and thus is more fully understood, and is corroborated, 257. They who are in enlightenment form doctrine for themselves from the Word, 257. The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches, 9, 121. The doctrine of charity, which among the ancients was held in such estimation, is at this day altogether lost, 9. In the churches at this day the doctrine of faith is taught, and not the doctrine of charity, the latter being degraded into a science, which is called moral theology, 257. How superior the doctrine of charity is to that of faith separate from charity, 257. Into how many errors they fall who only hold the doctrine of faith, and not that of charity, 257. The doctrine of charity, such as it was among the ancients, among whom the church existed, 107. The heavenly doctrine in this Treatise is for the New Church, and was revealed from heaven to Swedenborg, 7. Introduction to Doctrine, 8, 9.

Dogma. To confirm dogma is not the part of an intelligent man, because the false can be as easily confirmed as the true, 51. Every dogma, however false, may be confirmed, so as to appear as true, 35.

Dominion. There are two kinds of dominion, one originating in love toward the neighbor, the other in love of self, 72. He who exercises dominion from love toward the neighbor, is desirous of promoting the welfare of all, and has no higher delight than that which arises from the performance of works of real utility, 72. He who rules under the influence of self-love has no desire to promote the welfare of any beyond himself and his own, 72. The love of dominion remains with man after his life in this world; they who have exercised it from love toward the neighbor are then entrusted with dominion in the heavens; but those who have exercised it from self-love have their abode in hell, where they are slaves, 73. The love of dominion is insatiable; those who endeavor to extend their dominion into heaven, transferring to themselves the power of the Lord, thirst after something beyond even that, 71. By temptations, the spiritual or internal man acquires dominion over the natural or external, consequently, good acquires dominion over evil, and truth over the false, 199.

Doubt. There is an affirmative and a negative principle of doubt; the former with some who are good, and the latter with the evil, 51. Whoever is in the negative principle of doubt, which in itself is a negative, and says he will not believe till he is persuaded by sense-knowledge, will never believe, 51.

Drink-offering, The, in the sacrifices, which was wine, signifies spiritual good, which is holy truth, 219.

Drunken. When those in a negative principle in the other life, think about spiritual things, they are like drunken persons, 51.

Drink, To, is predicated of the appropriation of truth, 220.

Duty. Whoever performs his duty from principle, and does what is just from principle, exercises charity, 102.

Earth, New, Chapter on, 1–7.

Eastern Nations. Correspondences flourished among the eastern nations, 51, 261.

Eat, To, signifies to be appropriated by love and charity, 220. To eat is predicated of the appropriation of good, 220. What eating and drinking in the Lord's kingdom signifies, 220. Profanation was represented in the Israelitish Church by eating blood, 172.

Eating, in the Holy Supper, signifies appropriation and conjunction, 212. What is signified by eating together of things sacrificed, 221.

Eber, instituted sacrifices wholly unknown in the ancient churches, 247.

Ecclesiastical, Government, 314–318. Affairs which relate to heaven, are called ecclesiastical; to be conducted according to order, 311.

Effects. The things in nature are ultimate effects, which contain prior things, 261. See *End.*

Egypt. The knowledge of correspondences flourished in Egypt, 151, more than in other countries, 261.

Elect, The, are they who are in the life of good, and hence of truth, 276.

Elevation, From the, of the mind towards the interiors, wisdom results, 9. Elevation from the external to the internal, is like that from mist into light, 47. Influx and illustration from heaven with man is an actual elevation of the interiors by the Lord, 47. Elevation above sensual things, and withdrawal from them, was known to the ancients, 50.

Embryo. Comparison between the regeneration of man, and the formation of an embryo, 186.

Equilibrium. Man is kept by the Lord between heaven and hell in equilibrium, that he may be in liberty for the sake of reformation, 148. The equilibrium between heaven and hell is between the good from heaven and the evil from hell, consequently it is spiritual equilibrium, which in its essence is freedom, 149. Spirits from hell, and angels from heaven, are attendant on every man; by the spirits from hell man is held in evil, but by the angels from heaven he is held in good by the Lord, thus in spiritual equilibrium, that is, in freedom, 149.

END, The, assumes suitable clothing that it may exist as a cause in a lower sphere, and afterwards that it may exist as the effect in a lower sphere still, and when the end, by means of the cause, becomes the effect, it then becomes visible, 261. All things in nature are disposed in order and series according to ends, 48. What a man loves supremely, forms the end always in view, 56, 99. Ends, which are uses, reign in heaven, 48. The end for which he acts constitutes the man, 99. From the end, or use, love derives its quality; the nature of all love is determined by the use to which it is directed; other things serve but as means to promote the end, 77. In proportion as the ends are coveted, the means are loved, and are also believed, 117. The end of regeneration is, that the internal or spiritual man may rule, and the external or natural man serve, 183.

ENDEAVOR. The Lord is in a continual endeavor for conjunction with man, but his influx and conjunction are impeded by the loves of man's self-life, 307. Good is in a perpetual endeavor of conjoining truths to itself, 23.

ENLIGHTENED, To be. Those who are led by the Lord are enlightened, but not they who are led by themselves, 256. The understanding is enlightened by the Lord, 256, 35. The understanding of man is enlightened in proportion as he receives truth in the will, that is, in proportion as he wills to act according thereto, 35. The literal sense of the word is enlightened, 256. The Lord enables those who are enlightened to understand truth, and to see how to reconcile those things in the Word which may appear contradictory, 256, 35. The genuine sense of the Word is understood only by those who are enlightened, and none are enlightened but those who have love to the Lord and faith in him, 253, 256. They who read the Word from the love of truth and good, are enlightened from it, but not they who read it from the love of fame, gain, or honor, 256, 35. They who are in the goods of life, and hence in the affection for truth, are enlightened, 256. They whose internal is open, and who thus, as to their internal man, are capable of being elevated into the light of heaven, are enlightened, 256. The light of truth, with the enlightened, is from their internal, that is, through their internal from the Lord, 259.

ENLIGHTENMENT is an opening of the interiors of the mind, and elevation of them into the light of heaven, 256, 35, 47. Light from heaven is enlightenment to the understanding, as light from the world is to the sight, 35. Enlightening of the understanding is various, according to the states of life, 35. They who are in enlightenment form doctrine for themselves from the Word, 257. The state of enlightenment of those who come out of temptation, and are raised into heaven, 197, 199.

ENMITY, proceeds from the loves of self and the world, 81, 75. The desire of ruling others, and possessing their property, is the source of all enmity, 312. With those whose ruling principle is the love of self, there is enmity toward those who do not favor their designs, 75.

ENTER, To, from the truths of faith into knowledge is agreeable to order, but to enter from that into the truths of faith is contrary to order, 51.

ENUNCIATIONS. In the Ancient, or ante-Mosaic Word, the prophetical part was called Enunciations, 255.

ENVY, There is, with those who are in self-love, 75. Envy arises from the desire of ruling others, and possessing their property, 312.

ERRORS. Into how many errors they fall who only hold the doctrine of faith, and not that of charity, 257. They who abide in the literal sense of the Word, without doctrine, fall into many errors, 257.

ESSE. Good is the very *esse* of a thing, and truth its *existere* from that *esse*, 32. Good is the *esse* of life, and truth the *existere* of life, 23. Good has its *existere* of life in truth, and truth has its *esse* of life in good, 23. Good without truth has no existence, and truth without good has no being, 23. The will of man is the very *esse* of his life, for it is the receptacle of good, and the understanding is the *existere* of life thence, for it is the receptacle of truth, 35, 23, 57. Every one derives the *esse* of life, which is called his soul, from his father, 287. The Divinity was the Lord's *esse* of life from which a Human afterwards went forth, and became an *existere* from that *esse*, 298. The most ancient people could not worship the infinite *esse*, but the infinite *existere*, which is the Divine Human, 305.

ESSENTIALS, The, of the church, are love to the Lord, and faith in Him, both derived from Him, 242. It is an essential of the church to acknowledge the Divinity of the Lord, and His unition with the Father, 299.

ESTABLISHMENT of the church with the Gentiles, 246.

EUROPE. In Europe, the knowledge of correspondences is lost, 261.

EVIDENCES, The, that accompany the remission, that is, the removal of sins, 167. Evidences that sins are not remitted, 167.

EVIL. Innumerable kinds of evil, 170. There is an evil from the false, or the evil of the false, and there is a false from evil, or the false of evil, and evil and the false again from thence, 170. Blamable

evils and those not blamable, 170. Evils from the understanding and evils from the will, 170. Every evil which by habit has contracted a nature, is transmitted to offspring, 175. All evils flow from hell, 170. Evil would not be appropriated to man if he believed that all evil is from hell, and all good from the Lord, 170. All evils adhere to man, 170. Evils cannot be taken away from man, but man can only be withheld from them and kept in good, 170. In the other life evil contains its own punishment, 170. Evils are heavy, and fall of themselves into hell, 170, 21. To will evil is virtually to do it, 164. Concerning evil, see 170. The evil are not willing to be convinced that life is received by influx, 278. With the evil, the good which flows in from the Lord is turned into evil, and the truth into the false, 277. The devices of the evil are attended with success, because it is according to order that what man does he should do in the exercise of reason, and freedom of choice, see 271. The Lord governs the world by means of the evil, in leading them by their peculiar loves, which have relation to self and the world, 81. The evil, as well as the good, can discharge the duties of offices and perform uses and goods, because they regard honors and gain as their rewards, for the sake of which they act, in an external form, like the good, 81. The evil in another life are let into their evils, 170. Goods and truths are taken away from them, 21. They cast themselves into hell at the mere presence of the Lord, 308.

EVIL AND FALSITY. All things in the universe which exist contrary to Divine order, have relation to evil and falsity, 17, 20. All insanity and folly spring from the conjunction of evil and falsity, 17. Concerning the evil and false, see 17–19, 170, 171.

EVIL, Hereditary. See *Hereditary*.

EXIST, To. Nothing exists of or from itself, but from what is prior to itself, 277, 278. As all things existed, they also subsist, 277. All things subsist perpetually from the first *esse*, because they exist from it, 277. Every *existere* is from an *esse*, and nothing can exist unless its *esse* be in it, 277. See *Esse*.

EXISTERE, Infinite. See *Infinite, Esse*.

EXPANSES. The heavens are expanses one above another, 4. The ancient heavens constitute superior expanses, whilst the new heaven constitutes an expanse beneath them, 4. In the highest expanse dwell higher celestial angels, many of whom were of the Most Ancient Church; in the expanse beneath them are spiritual angels, many of whom were of the Ancient Church, 4.

EXPRESSIONS. In the Word, particularly in the prophetic parts, there are two expressions to signify one thing: one has relation to good and the other to truth, thus, one to what is spiritual and the other to what is celestial, 260, 265. Only from the internal sense of the Word it can be known what expression has relation to good and what to truth, for there are words by which the things relating to good are expressed, and words by which the things relating to truth are expressed, 265. Frequently one expression implies a universal, and the other implies a particular of that universal, 265.

EXTERIORS, The, which pertain to the mind take the same direction as the interiors, 41. The interiors and exteriors of man are not continuous, but distinct according to degrees, each degree having its own termination, 47.

EXTERNAL, Chapter on, 36–47. Must be subordinate to the internal, 47.

FACE. The affections are represented in the face, so that they may be seen, 261.

FACULTIES. Man is endowed with two faculities, the will and the understanding, 28, 35. These two faculites constitute the real man, 35. They receive good and truth, charity and faith, 109. They must act in unity, in order to man's being man, 35. By these two faculties man is distinguished from beasts, 35. Good gives the faculty of receiving influx from the Lord, but not truth without good, 277. In good there is a faculty of becoming wise, 27.

FAITH, Chapter on, 108–122. It is the affection of truth from willing truth for its own sake, 112. Faith cannot exist but in charity, and if not in charity, there is no good in faith, 121.

FALL, To. Whoever is in a negative principle of doubt falls into the falses of evil, 51.

FALLACIES. He whose internal is so far external that he believes in nothing but what he can see and touch, is in fallacies concerning all things belonging to faith and the church, 45. Natural and sensual men think and reason from fallacies of sense. 53. There are fallacies of sense in things natural, civil, moral, and spiritual, 53. Enumeration of some of those fallacies, 53.

FALSE, The. Innumerable kinds of the false, as many as there are evils, 21, 171. There is a false from evil, or a false of evil, and there is an evil from the false, or an evil of the false, and again a false thence derived, 21, 171. From one false, especially if it be a principle, there flow falses in a series, 21, 171. There are falses of religion, and falses of ignorance, 21, 171. There is a false in which is good, and a false in which is no good, 21, 171. There is what is falsified, 21, 171. All evil has with it falsity, 21. The false

from the cupidities of love of self is the very false of evil, 21. Every false may be confirmed, and when confirmed appears as truth, 21, 171. Care should be taken that the falses of religion be not confirmed, because a persuasion of falsity arises thence, 21, 171. See *Persuasion of the False*. There are falses of religion which agree with good, and others which disagree, 21, 171. Falses of religion, if they do not disagree with good, do not produce evil, except with those who are in evil, 21, 171. Falses of religion are not imputed to those who are in good, but to those who are in evil, 21, 171. Falses of religion with those who are in good are received by the Lord as truths, 21, 171. Good, whose quality is from the false of religion, is accepted by the Lord as good, if there be ignorance, and therein innocence and a good end, 21, 171. Of the false, see 171.

FALSIFICATION OF TRUTH, 21, 171.

FALSIFY, To. How truths may be falsified, 21. Why the evil are permitted to falsify truths, 21. Truths are falsified by the evil, by being applied and turned to evil, 21. Truth is said to be falsified when applied to evil, which is principally done by fallacies and appearances in externals, 21, 171. Truth falsified from evil is contrary to truth and good, 21, 171.

FASCICLES. Knowledges are disposed in fascicles or bundles, and conjoined according to the loves which introduced them, 51.

FATE. There is no fate, 276.

FATHER, The, signifies Divine good, 303. The Father and the Lord are one, 283, 284. Every man's interior evils are from the father, and the exterior from the mother, 83.

FEAST OF UNLEAVENED BREAD, The, or of the Passover, signified deliverance from damnation by the Lord, 215.

FEET, signify the natural man, 186.

FIGHT. See *Combat*.

FINAL. See *Last*.

FIRE. What is signified by the fire of the altar, 221.

FIRST-BORN, in the Word, signifies the first principle of the church, to which priority and superiority belongs, 186. The Lord is called the First-born, because in Him, and from Him, is all the good of love, of charity, and of faith, 186. It was a matter of controversy among the ancients, whether the truth of faith, or the good of charity, is the first-born of the church, 186, 121. The good of faith is actually the first-born of the church, but the truth of faith apparently, so, 186, 121. The first-born of the Egyptians, represented those who separated faith from charity, 121.

FIRST AND LAST, in the Word, signifies all and every particular, consequently the whole, 47. The Lord is called the First and the Last, because He governs the last things from the first, and the first from the last, 309. Nothing exists of or from itself, but from what is prior to itself, thus all things from the first, 277. All things subsist perpetually from the first *esse*, because they exist from it, 277. All life flows in from the first, because it is thence derived, thus from the Lord, 277. The Lord governs the firsts and lasts of order, and governs the first from the last, and the last from the first, 279. All interiors are held in connection from the first, by means of the ultimate, 47.

FLATTERERS, With, the understanding and will do not act in unity; how perverted a state they are in, 35.

FLESH, in general, signifies the will, or self of man, which regarded in itself is evil, but which, when vivified by the Lord, signifies good, 216. Hence flesh, in the Word, signifies the whole man, 216. Flesh signifies life from man, and spirit, life from the Lord, 209. The Lord's body or flesh, in the Holy Supper, signifies the good of love, 212. It signifies the Divine good of His Divine Human, 216.

FLOW IN, To. All life flows in from the first, because it is thence derived, thus from the Lord, 277. All good flows from the Lord, and all evil from hell, 277. The Lord flows at once into firsts and lasts, or into inmost and outmost, 277. The interiors successively flow into the exteriors, even into the extreme or ultimate, and there they subsist together, 47. Interiors can flow into exteriors, but not the contrary, 47. The Divine Human of the Lord flows into heaven, and makes heaven, and the Divine Human flows in with men out of and through heaven, 307. Why the Divine cannot flow except into a humble heart, 129. Good cannot flow into truths so long as man is in evil, 21. All things which a man thinks and wills flow into him, 277.

FLUCTUATION. After temptation there is at first fluctuation between truth and the false, 197.

FOOD, signifies everything that nourishes the spiritual life of man, 218. Spiritual food is knowledge, intelligence, and wisdom, and consequently good and truth, because the former are derived from the latter, 218, 51.

FORBIDDEN, To be. Every one strives after what is forbidden, and this from a latent cause, for every one strives to act from liberty, 271.

FORM, The, of heaven, according to which all consociations and communications are effected, is the form of Divine truth grounded in Divine good from the Lord, and this form man, as to his spirit, acquires by a life according to Divine

truth, 2. The angelic heaven, in its whole complex, is in a human form, 279. All the angels are forms of heaven, 2. Angels, spirits, and men, were created to receive life, thus they are forms recipient of life, 278. Their forms are such as the quality of their reception, 278. Good has its form from truths, thus truth is the form of good, 23.

FORMED. The internal spiritual man is formed according to the things of heaven, 43. How the internal man, which is spiritual, is formed after the image of heaven, and the external man, which is natural, after the image of the world, 47.

FORTUNE, which appears in the world wonderful, is an operation of Divine Providence in the ultimate of order, according to the quality of man's state, and this may afford proof that the Divine Providence is in the most singular of all things, 276. Its operations and variations are from the spiritual world, 276.

FORTY YEARS, months, or days, signify full temptation from beginning to end, 201.

FOUNDATIONS, The, of the walls of the New Jerusalem, signify the knowledges of truth on which doctrine is founded, 1.

FOUNTAIN, There is only one, of life, from whom we have being, live, and act, and that fountain is the Lord, 268. A fountain of living waters signifies the truths of faith proceeding from the Lord, consequently the Word, 209.

FREE-WILL consists in doing good from choice or will, and they who suffer themselves to be led by the Lord are in it, and they are led by the Lord who love good and truth for their own sakes, 146.

FRUCTIFICATION, How the, of good is effected with those that are regenerated, 186, 47.

FRUITS, The, of the tree of life are the goods of charity, 121.

GARDEN. The man with whom charity and faith are conjoined is like a garden, 106.

GATES, The, of a city, signify truths introductory to doctrine, and thereby to the church, 1.

GENERA, There are as many, and species of delights and pleasures, as there are of the affections, 62.

GENERAL. Particulars taken together are called general, 276. In the internal there are thousands of things, which in the external appear as one general, 47.

GENERATIONS AND NATIVITIES, in the Word, signify spiritual generations and nativities of regeneration, 186.

GERMINATIONS, in the vegetable kingdom, illustrated by the regeneration of man, 186.

GENTILES, The, being out of the church, and not having the Word, cannot commit profanation, 172. Heaven is formed of Gentiles as well as of Christians, 3. Correspondences were known among the Gentiles, 261. The establishment of the church with the Gentiles, 246.

GLORIFICATION, when predicated of the Lord, is the unition of His Human with the Divine, 300. The glorification of the Lord was effected by means of temptations admitted into the Human, which He derived from His mother, and by continual victories in those conflicts, 293, 302. The idea of the regeneration of man may give an idea of the glorification of the Lord's Human, since the Lord regenerates man in the same manner as He glorified His Human, 300. The Lord's state of glorification and humiliation, 300.

GLORIFY, To, is to make Divine, 294, 300. The Lord, by means of the temptations by which He suffered Himself to be assaulted, subjugated the hells, and reduced to order all things in them, and in heaven, and at the same time glorified His Human, 201, 294. The Lord glorified His Human but not His Divine, as this was glorified in itself, 300. The Lord came into the world to glorify His Human, 300. The Lord glorified His Human by means of the Divine which was in Him from conception, 300. The Lord saved the human race by glorifying His Human, 300.

GLORY. The Lord does not desire glory from man for the sake of Himself, but of man's salvation, 310. Divine glory consists in the salvation of the human race, 129. Glory signifies Divine truth as it is in heaven, with the intelligence and wisdom thence derived, 1. Glory signifies the Word in the internal sense, 260.

GOD. There is one God, Creator and Preserver of the universe, and consequently God of heaven and earth, 280. God actually became man, 305. God cannot be thought of but in a human form; what is incomprehensible can be the object of no idea, 305. A Divine Trinity may be conceived in one Person, and thus one God, but not in three Persons, 306. The Lord Jesus Christ is the only God, 306, 284. They who entertain, respecting the Divinity, an idea of three Persons, cannot have an idea of one God, 289. The grand and primary principle of the church is to know and acknowledge its God, for without this knowledge and acknowledgment there can be no conjunction with Him, 296. God and the Lamb, in the Apocalypse, mean the Lord as to the essential Divinity and the Divine Humanity, 1. The Son of God, born from eternity, is the Divine Truth in heaven, 305. See *Lord*.

GOLD, signifies the good of love, 1.

Good, All, flows from the Lord, 277, 308. All which flows in with man from the Lord is good, 121. The good which flows in from the Lord is turned into evil with the wicked, 277. Every one possesses good in a different degree, 87. The delight of charity is good itself, 153. Good in the other life contains its own reward, 170. When man is regenerated, good is in the first place and truth in the second, 186. The good which man does from self is not good, but in itself is evil, 82, 152, 183. Natural good is connate with some, but nevertheless it is not good, but prone to all evils and falses, 83. This good is not accepted in heaven unless it be made spiritual good, 83. Spiritual good is to will and to do good from affection of the love of good, 186. The good of the inmost, or third heaven, is called celestial; the good of the middle, or second heaven, is called spiritual; and the good of the ulitmate, or first heaven, is called spiritual natural, 48. Civil good is justice, and moral good is sincerity, 106. Doing good to the evil is doing evil to the good, 106.

Good and Truth, Chapter on, 11–27.

Govern, To. As the Lord governs the universal heaven, He also governs all things which depend, thus all things in the world, 309. He also governs the hells, 309. He governs all things, either from will or from leave, or from permission, and thus, in various respects, according to man's quality, 276, 309. The Lord governs all things according to Divine order, 309. The Lord governs the first and last principles of order. He governs the first from the last, and the last from the first, and thus keeps all things in connection and order, 279, 309. Evils and falses are governed by the Lord, not according to order, but from order, 279; they are governed by the laws of permission, and this is for the sake of order, 279, 276. The Lord, from the internal, wherein all is peace, governs the external, wherein all is confusion, 47. The Lord governs the world by means of the evil, in leading them by their peculiar loves, which have relation to self and the world, 81.

Governments, Chapter on, 311–325. Mankind, because of the loves of self and the world, have been obliged to form governments, and subject themselves to the powers thereof, for the sake of being preserved, 81. In heaven, as upon earth, there are governments, 7. The government of the Lord, in the heavens and on earth, is called Providence, 267, 276.

Governors. Necessity of governors in the world, 312, 313.

Grapes, signify spiritual good, which is the good of charity, 217. The blood of grapes, signifies the truth of faith from the good of charity, 217.

Greece cultivated the knowledge of correspondences, 261.

Ham, represents faith separate from charity, 121.

Happiness, All, is of love, and its quality is according to the quality of that love, 62. Heavenly happiness consists in the delight of doing good without regard to remuneration, 158. Eternal happiness is imparted to those who possess love to the Lord, and faith in Him, 236. They who are in the Divine Providence of the Lord, are led in all matters to eternal happiness, 276.

Hatred, proceeds from love of self and the world, 81, 75. Hatred flows from the desire of man to rule others, and possess their property, 312. Hatred and charity cannot exist together, 106.

Hearing. Good flows into man by an internal way, or that of the soul, but truths by an external way, or that of hearing and sight, 23.

Heat, The, which proceeds from the Lord as a sun, is Divine good, from which the angels derive their love, 307. Spiritual heat, in its essence, is love, 64.

Heaven, Chapter on, 230–240. Chapter on new heaven, 1–7. Is a man, 233. The desire to benefit the neighbor, without a view to recompense, makes heaven in man, 105. The abode of heaven in man is in his internal part, 234. The new heaven signifies the new church in the heavens, 1. The heavens are full of representatives, 261. Representatives are more beautiful, and more perfect, in proportion as they are more interior, 261. Ancient heavens, 4. New heaven, 2. Of what quality those are of whom it was formed, 2, 3. It is distinct from the ancient heavens, 4. All these heavens form one, by mediate and immediate influx from the Lord, 4.

Hebrew Church. The difference between the Ancient and Hebrew Churches, 247. Eber, the founder of this church, instituted sacrifices wholly unknown in the ancient churches, 247.

Height, The, length, and breadth, of the New Jerusalem, which are equal, signifies all goods and truths of the heavenly doctrine of the New Church, in the aggregate, 1.

Hell, Chapter on, 230–240. The loves of self and the world, where they reign, make the life of hell, 237. Those in whom the loves of self and the world reign, are incapable of receiving anything from heaven, so that what they receive comes from hell, 237. It is not known what hell is, unless it be known what evil is, 170. All who are in the external without the internal, or with whom the spiritual internal is shut, are in hell, 47. The merely natural man is in hell, unless he

be made spiritual by regeneration, 47. There is light in the hells, but not real; this light is as a light from a coal-fire, 49. The hells are said to be in blackness and darkness, because in falses from evil, 49. The more malignant hells are kept separate, lest they should operate on the hereditary evils with men and spirits, 83.

HEREDITARY EVILS, are those of the love of self and the world, which consist in man's loving himself more than God, and the world more than heaven, and in making his neighbor of no account, 83, 70. Hereditary evils are derived, increased, and accumulated, from parents and ancestors, in a long series, and not from the first man eating of the tree of knowledge, according to the general belief, 83. Therefore hereditary evils, at this day, are more malignant than formerly, 83. The desire of ruling others, and possessing their property, is hereditary in every individual, 312. Man is continually inclining to that which he derives from his hereditary nature, and lapsing into it, hence he confirms that evil in himself, and also adds many more evils, which are called actual, 176, 83. No one suffers punishment in the other life for hereditary, but for actual evils which return, 83. Every man's interior evils are from the father, and the exterior from the mother, 83. By means of temptations and victories the Lord expelled all that was hereditary from the mother, and put off the human which He had from her, till at length He was no longer her son, 302.

HERESIES, Innumerable, arise from the literal sense without the internal sense, or without true doctrine from the Word, 262.

HIEROGLYPHICS, are derived from correspondences, which flourished in Egypt, 51.

HIGH, signifies internal, 47.

HISTORICAL, The, as well as the prophetical parts of the Word, contain arcana of heaven, 260. Angels do not perceive those parts historically, but spiritually, 260. The reason why arcana, which are in the historical parts, are less evident to man than those that are in the prophetical, 260. The historical parts of the Word are representative, and the expressions significative, 261.

HOLY. The Divine truth, proceeding from the Lord, is what is called holy, in the Word, 219. The Lord alone is holy, and hence all holiness is from Him, 219. A holy principle from the internal, that is, through the internal from the Lord, inflows with those who esteem the Word to be holy, though they themselves are ignorant thereof, 256. A holy principle of love and of faith flows into man from the angels, thus, through heaven from the Lord, when man partakes of the Holy Supper, 212, 219. See *Supper, The Holy.*

HONOR, The, of any employment is not in the person of him employed, but is only annexed on account of the dignity of the office in which he is, 317. All personal honor is the honor of wisdom and the fear of the Lord, 317.

HOLOCAUSTS. See *Sacrifices.*

HORSE, The. What is signified by the white horse in the Apocalypse, 258.

HOUSE, A, signifies the man himself, 172.

HUMANITY OF THE LORD, The, is not like that of another man, 292. The Human of the Lord is Divine, 305. See *Divine Human.*

HUMILIATION, of heart with man is from an acknowledgment of himself, which is, that he is nothing but evil, and that he can do nothing from himself, and from a consequent acknowledgment of the Lord, which is, that nothing but good is from the Lord, and that He can do all things, 129. The Divine cannot flow in except into a humble heart, 129. The Lord does not desire humiliation for His sake, but for man's sake, that man may be in a state for receiving the Divine, 129. Humiliation of heart is internal humiliation, 129. The Lord was in a state of humiliation, so far as He was in the human from the mother, 302.

HUNDRED AND FORTY-FOUR, A, signifies all things in the aggregate, 1.

HUNGRY. Who those were to whom the ancients gave the name of the hungry, to whom they should give to eat, 107. To be hungry, signifies to desire good and truth from affection, 220.

HUSBAND. In the Word the Lord is called husband, 13.

HYPOCRITES, With, the understanding and will do not act in unity; how perverted their state, 35. Hypocrites are capable of acting and speaking well, but not of willing and thinking well, 234.

IDEAS, Man's, so long as he lives in the world, are natural; he then thinks in the natural; but spiritual ideas are concealed therein, with those who are in affection for truth, for the sake of truth, 256. No perception of any subject without ideas, 256. The ideas of angels are spiritual, but of men natural, 259. The ideas of the understanding extend widely into societies of spirits and angels, 35. The ideas are opened in another life, and appear to the life in true quality, 35, 256. There are ideas concerning every doctrinal, according to which is the understanding, 256. Every doctrinal of the church has ideas, by which its quality is perceived, 35. The understanding of the doctrinal is according to those ideas, and without an idea man would only have an idea of words,

35. God can only be thought of in human form; what is incomprehensible can be of no idea, 305. Man can worship what he has some idea of, but not what he has no idea of, 305. They who entertain an idea of three Persons, cannot, at the same time, have an idea of one God; they who entertain the idea of three essentials existing in one Person, can have an idea of one God, 289. The idea of three essentials in one Person, is attained, when the Father is thought of as in the Lord, and the Holy Spirit as proceeding from Him, 290. Some idea may be formed of the good of charity and the truth of faith, from light and heat, 114. With those whose internal is shut, the ideas of their thoughts are material, and not spiritual, 47.

IGNORANCE. To prevent the commission of profanation, man is kept in ignorance and in external worship, 172. Good, which is from the false of religion, is accepted by the Lord if there be ignorance, and innocence, and a good end, 21. They who are not in charity are in ignorance of Divine truths, however wise they think themselves, 106. They who place Divine worship in external sanctity, are extremely ignorant, that is, destitute of the knowledge of good and truth, 125.

ILLUMINATION. They who have the internal spiritual man opened to the Lord, are in the light of heaven and in illumination from the Lord, and in intelligence and wisdom, 44.

IMAGE. Truths from good in conjunction, present an image of man, 24.

IMAGINATION, The, of the natural man is material, and his affections are like those of beasts, 48. There is a genuine imaginative faculty from the spiritual man, when the natural man sees, acts, and lives therefrom, 48.

IMMERSION in Jordan, signifies regeneration, as baptism, 209.

IMPOSSIBLE. What is contrary to Divine Order is impossible, as that a man in evil can be saved from mercy; as that the evil can be consociated with the good in the other life; and other things, 279.

INCREASE OF TRUTHS, The, is as fructification from a tree, and multiplication from seeds, 24.

INCREASE, To. Truths increase immensely when they proceed from good, 24. Truths from good increase according to the quality and quantity of the love of good, and falses from evil, according to the quality and quantity of the love of evil, 24.

INFANCY, The good of, by truths, and by a life according to them, becomes good of wisdom, 27.

INFANTS. All who die infants are educated in heaven, and become angels, 3. Infants, who die such, and are brought up in heaven, are, from their hereditary, nothing but evil, 83.

INCOMPREHENSIBLE, What is, can be the object of no idea, 305.

INCREDULITY. Truths cannot be received so long as incredulity reigns, 21.

INFERIOR, in the Word, signifies exterior, 47.

INFERNAL, All that is, is in darkness, 19. To imitate heavenly affections in worship, when man is in evils from love of self, is infernal, 129.

INFESTATIONS, The difference between, temptations and vastations, 197.

INFLUX is spiritual, and not physical, thus from the spiritual world into the natural, and not from the natural into the spiritual, 277, 47; it is from the spiritual man into the natural, and not from the natural into the spiritual, 47. Man could not live a moment if influx from the spiritual world were taken away; still man is in liberty, 277. Influx from the Lord through the internal man into the external, 47. The influx of heaven flows into conscience, 130. Sections as to influx, 277, 278.

INIQUITIES. How the Lord bore the iniquities of all, 310. Difference between prevarication, iniquity, and sin, 170.

INNOCENCE, All, is from the Lord, 308. When man is regenerated, he is first in external innocence, which is of infancy, and is afterwards led into internal innocence, which is of wisdom, 186.

INNUMERABLE. The spiritual sense of the Word contains innumerable arcana, 260. Innumerable things are contained in every part of the Word, and in every expression, 260. Innumerable things in the Lord's Prayer, and every part, and in the precepts of the Decalogue, 260. Innumerable things in every good, 27. Innumerable things known from good, 27.

INSANE. Knowledge is the means of becoming wise, and of becoming insane, 51.

INSEMINATE, To. The Lord inseminates and implants truth in the good when he regenerates man, 121; otherwise, the seed, which is the truth, cannot take root, 121. Whatever is inseminated in the mind while in liberty, remains, but what is inseminated by compulsion, does not, 143.

INSINUATION, of good into truths, 23.

INSPIRATION OF THE WORD, The, is from the Word having descended from the Lord, through the heavens to man, and thereby accommodated to angels, and men. 259.

INTELLIGENCE, All, is from the Lord, 308. Intelligence and wisdom increase immensely in the other life with those who have lived a life of charity, 106. So far as man lives according to order, he has intelligence and wisdom, 279.

INTELLIGENT, With the, of the world, who from knowledge confirm themselves against heaven, the internal is shut more than with the simple, 47. The man who is in evil, and thence is falsity, cannot be called intelligent, 33.

INTERCEDE, To. How to be understood that the Lord intercedes, 310.

INTERIORS, The, and exteriors of man are not continuous, but distinct, according to degrees, 47. The interiors of those who are spiritual, are elevated toward heaven, but with those who are merely natural, the interiors are directed toward the world, 41. The interiors of every man's mind are directed toward that which he loves supremely, 41. The interiors are shut even to the sensual, which is the ultimate, if the Divine be denied, 47. See *Exteriors*.

INTERNAL, The, Chapter on, 36–47. It must be lord and the external its minister, and even its servant, 47.

INTRODUCE, To. Goods and truths, not genuine, serve to introduce goods and truths that are genuine, and the former are relinquished, 23.

INTRODUCTION TO DOCTRINE, 8, 9.

INUNDATION of waters, signifies temptations, 209.

INVISIBLY. Why Providence acts invisibly, 276.

IOTA. Not an iota can be omitted in the literal sense of the Word, without interruption of the internal sense, 260.

IS. Of that which has no end, it may be said that it is, but of that which has an end, that it is not, 269.

ISRAELITISH, The, and Jewish nation was not elected, but only received, that it might represent a church, on account of the obstinacy with which their fathers and Moses demanded it, 248. The tribes were divided into two kingdoms, in order that the Jews might represent the celestial kingdom, and the Israelites the spiritual, 248.

JACOB. The sons of Jacob were brought into Canaan, because all places in that land, from most ancient times were representative, 261.

JASPER. What is signified by the jasper of the wall of the New Jerusalem, 1.

JAMES, The Apostle, represented charity, 122.

JEHOVAH. The Lord was the God of the Most Ancient Church, and was called Jehovah, 247. In the temptations of the Lord, Jehovah, in Him, appeared absent, and this so far as He was in the human from the mother, 302, 201. Jehovah appeared to the Jews on Mount Sinai, according to their quality, in fire, cloud, and smoke, 248. The Jewish nation worshipped Jehovah only in name, 248.

JERUSALEM, signifies the church as to doctrine, 1, 6.

JESUS CHRIST. The Lord Jesus Christ is the only God, 306. See *Lord*. By Jesus is signified Divine good, and by Christ, Divine truth, and by both, the Divine marriage of Divine good and Divine truth, 260, 263, 310.

JEWISH NATION, The, was worse than all others, 248. A representative church was instituted with that nation, but there was no church in it, 248. It was the representative of a church, but not a church, 248. The Jewish nation was not elected, but only received, that it might represent a church, on account of the obstinacy with which their fathers and Moses demanded it, 248. That nation was such that they could be in a holy external, when the internal was shut, more than others, 248. One origin of that nation was from a Canaanite, and two others from whoredom with a daughter-in-law, 248. That nation was idolatrous in heart, and more than other nations worshipped other gods, 248. Section on the nation, 248.

JEWS, The, were entirely unacquainted with the internals of worship, and not willing to know them, 248. They could not endure the interior things of the Word, 262. They cannot profane the interior things of the Word and the church, because they do not acknowledge them, 172. The internals of the church were not discovered to them, because they would have profaned them, 248. They who believe that the Jews will be converted at the end of the church, and brought again into Canaan, think erroneously, 248.

JOHN, The Apostle, represented the good of charity, 122.

JORDAN. Immersion in the Jordan, signifies regeneration, 209.

JOY, All, of heart, is of love, and its quality according to the quality of love, 62. Those who have for an end love of self and the world, imagine that if deprived of the pleasure from honors and riches, they should experience no joy; whereas, when such prospects are abandoned, heavenly joy commences, 105. Heavenly joy is imparted to those who possess a love to the Lord, and faith in Him; the man who has heaven in him comes into this joy after death; in the meantime it lies stored in his internal man, 236. After temptations, in which man has conquered, there is joy from the conjunction of good and truth, though the man knows not that the joy he then feels proceeds therefrom, 199.

JUDAH, in the internal sense, signifies the Lord as to celestial love, and His celestial kingdom, 248. The tribe of Judah signifies the celestial church, 248. This tribe was worse than the other tribes, 248.

JUDGE, The, who punishes the evil that they may be amended, and that the good

may not be contaminated, loves the neighbor, 106, 101.

JUDGED, To be. What it is to be judged from truth, and from good, 22. The Lord judges all from good, 308.

JUSTICE is civil good, and sincerity is moral good, 106. Justice and sincerity are the neighbor, 106. To love justice and sincerity for their own sakes, is internal sanctity, 125. In the Word, the man to whom the justice and merit of the Lord are ascribed, is called just, 158. He who is once just from the Lord, will be continually just, 158. All justice, really such, is Divine, 322. Justice belongs to the Lord alone, 158. The Lord alone was made justice and merit by means of temptations, and of the victories which he gained therein, by his own power, 201. Justice never becomes our own, but is continually from the Lord, 158. No man can of himself become justice, nor claim it by right, 158. Those in the other life who claim justice to themselves, 158.

JUSTIFICATION. They who believe in the justification taught in the church, know little of regeneration, 158.

KEYS. What is signified by the keys of heaven, given to Peter, 258.

KINDS, Innumerable, of evil and the false, 170, 171.

KINGS were appointed over civil affairs, 314, 319. The king who believes that the sovereignty is in his own person is not wise, 321. See *Sovereignty*. The king who considers himself above the laws, places the sovereignty in himself, 322. The king who lives according to the laws and sets an example to his subjects, is truly king, 323. In the Word, kings signify those who are in truth, and in an opposite sense, those who are in the false, and in an abstract sense, truths and falses, 1.

KNOW, To. Whoever is in evil and falsity, from confirmation and life, cannot know good and truth, but every one who is principled in good, and thence in truths, can know evil and falsity, 10. To know truth and good, and to act from them, is the external of the church, but to will and love truth and good, and to act from them, is the internal of the church, 246.

KNOWLEDGES. Those which relate to the spiritual state and life, are called knowledges, 51. Man ought to be imbued with knowledges, since by these he learns to think, then to understand, and at length to be wise, that is, to live according to what is true and good, 51. Knowledges open the way to the internal man, and then conjoin it with the external, according to uses, 51. Knowledges, as they are of the external man, are in the light of the world, 51. They are the receptacles of the truth and good of the internal man, 51. Necessity of them, 34. The truths of the natural man, 23. As vessels, 23.

LAMB, By the, in the Apocalypse, is understood the Divine Humanity, 1.

LAME. Whom the ancients understood by the lame, 107.

LAMP. True doctrine is a lamp, 257. Oil in lamps signifies the good of love in faith, 119.

LAND OR EARTH, in the Word, signifies the church, because the land signifies the nation dwelling there, and its worship, 1, 5. The people of the land signify those of the spiritual church, 1. A new earth signifies a new church, 1, 5. A new earth signifies something new respecting what relates to the church, 1. The inhabitants of all earths adore the Divinity under a human form, and rejoice when they hear that God became man, 305.

LANGUAGES, The, which man speaks in the world, are from exterior memory, 52. Spirits and angels speak from the interior memory, and their language is universal, being such that all can converse together, 52.

LAPSE, To. Man is continually inclining to his hereditary, and lapsing into it, 176. See *Hereditary*.

LAST JUDGMENT, The, is the last time of the church, 246.

LAW, is justice, 322. The law, must be enacted by persons skilled in legislation, men of wisdom, who fear God, 322. Divine truths are the laws of order, 279. The laws of divine order in the world are inscribed on the external man, and the laws of Divine order in heaven are inscribed on the internal man, 51. Evils and falses are governed by the laws of permission, and this is for the sake of order, 279. Among the laws, judgments, and statutes, in the Jewish church, which was a representative church, some are still in force, in their external and internal sense; some ought to be strictly observed in their external sense; some may be of use if people observe them, and some are abrogated, 262. The laws for the children of Israel are yet the Word, notwithstanding their abrogation, on account of the internal sense, 262. The law and the prophets are the Word in general and particular, 9, 107.

LEAD, To. They are led by the Lord who love good and truth for their own sakes, 146, 256. In proportion as one is influenced by celestial love, he is led by the Lord, but so far as one is influenced by self-love, he is led by himself, 70. They who are led by the Lord are enlightened, and see truths in the Word, but not they who are led by self, 256. He who is regenerated is led by the Lord as an infant, a youth, and an adult, 186.

The Lord turns man from evil and inclines him to good, so gently, that the man knows no other than that all proceeds from himself, 148. To be led by the Lord is true liberty; to be led by the loves of self and the world, is infernal liberty, 148.

LEARNED, The, who have confirmed themselves against the truths of the church are sensual, 50. See *Sensual*. Many of the learned are more insane than the simple, in spiritual things, 51. The learned do not comprehend perception, 140. See *Perception*. With the intelligent and learned of the world, who confirm themselves against heaven and the church, the internal is shut more than with the simple, 47.

LENGTH, signifies good and its extension, 1.

LEAVE. The Lord governs all things either from will, or leave, or permission, 276.

LEAVES, The, of the Tree of Life, are faith, 121.

LIBERTY, Chapter on, 141–149. Man is under no necessity from Providence, but at perfect liberty, 276. Liberty is of the love and the will, and thence of the life, 141. Liberty is being led by the Lord, and by self, 82. All liberty is from self, and according thereto, 82. The liberty of doing good is from heaven, and is called heavenly, 144. The liberty of doing evil is from hell, and is called infernal, 144. Infernal liberty is slavery, 148.

LIFE. There is one fountain of life, from which all live, 278. This life is from the Lord, the Lord is Life Itself, 278. Angels, spirits, and men, were created to receive life, they are forms recipient of life, 278. How life from the Lord flows in with angels, spirits, and men, 278. The life from the Lord is varied according to man's state, and his reception, 277. Life from the Lord flows in with the evil, thus with those in hell, 278. Life appears as if in man, because the principal cause, which is life from the Lord, and the instrumental cause, which is the recipient form, act as one, which is felt in the instrumental, 278. The life of man is his love, and according to his love such is his life, 54. Two things which make the life of man's spirit, love and faith, 230. Love makes the life of his will, and faith the life of his understanding, 230. The love of good, and the faith of truth make the life of heaven; the love of evil, and the faith of the false, the life of hell, 230. The life of heaven is called eternal, and the life of hell is called death, 227. In what life truly spiritual consists, 123. Spiritual life consists in loving God above all, and our neighbor as ourselves, 174. Natural life consists in loving ourselves and the world more than our neighbor, yea, more than God, 174. The spiritual life of man resides in a true conscience, 133. A life of charity is a life according to the commandments, 106. They who are in evils, and thence in falses, have no real life, 278. The life of man's soul, or his spiritual life, is described, in the literal sense of the Word, by the life of the body, 222. The life of man after death, is the life of his love and faith, 227, 62. The life of man cannot be changed after death, but must remain such as it had been in this world, for the quality of man's spirit is the same as that of his love, and infernal love can never be transcribed into heavenly love, because they are in opposition, 230.

LIGHT, By, called natural light, man discerns only what has relation to the world and himself, but not to heaven and God, 177, 37, 49. By the light of nature man cannot comprehend the laws of order, 274. The light of heaven flows into natural light, and the natural man is so far wise as he receives that light, 49. The light which proceeds from the Lord, as a sun, is Divine truth, from which the angels derive all wisdom and intelligence, 307, 34. The light of heaven, which is Divine truth united to Divine good, illuminates both the sight and understanding of angels and spirits, 25. The light of truth with the enlightened is from their internal, that is, through their internal from the Lord, 259. The light of perception is different from that of confirmation, 140. Section on light, 49.

LIKENESS of children to parents, 287, 305.

LIVE, To, is to will and to do, 4. To live a life of faith, is to live according to doctrine, 4. He who lives in faith and charity loves others as himself, 2. To live the life of heaven, 182. To live according to Divine truths is to love the Lord, 106. To be conjoined to God is to live to eternity, 32, 78. Man could not live if influx from the spiritual world were taken away, 277.

LOOK, To. Man is such that he can look upward toward heaven, and down toward the world, 47.

LORD, The, Chapter on, 280–310. The only God, 306; in whom is the Divine Itself, called the Father; the Divine Human, called the Son; and the Divine Proceeding, called the Holy Spirit, 306. He is Good Itself, and Truth Itself, 25.

LORD'S PRAYER, The. There are innumerable things in the Lord's Prayer, and in every part, 260. How the petition —"Lead us not into temptation"— is to be understood, 200.

LOVE, To. Whatever a man loves supremely is present in his thoughts and will, and constitutes the essence of his life, 55. Man has what he loves for an

end, 62. What man loves and has for an end reigns universally with him; that is, in all things, 62. What man loves, this he calls good, 23. Section on the love of self, 65–75. On the love of the world, 76–78. To love the Lord is to live according to truths, 106, 126. To love the neighbor does not consist in loving his person; but in loving that from which he is, consequently good and truth, 106. To love the neighbor is to do what is good, just, and right, in every work and office, 106.

LOVE, Chapters on, 54–107. It is spiritual heat, and the vital principle of man, 62. In the spiritual world, love is conjunction, 2, 35. According to the quality of love, such is the man; it is the ruling love which constitutes the man, 54. The love of dominion remains also with man after his life in the world, 73. The object of the ruling love is that which is loved supremely, 54. Celestial love consists in loving offices of usefulness, delighting in the performance of good deeds, and in being affected with joy in thus acting, 70. This love is love to the Lord, 106. Spiritual love consists in performing uses for the sake of uses, 106. This love is love to the neighbor or charity, 76, 106. The love of self consists in wishing well to ourselves, and not to others, unless for the sake of ourselves, 65. Who are under the influence of self-love, 68, 74. Love to the Lord, and to the neighbor, are heavenly; but the loves of self and the world, are infernal, 78. The two loves of heaven open and form the internal man; and the two loves of hell close and destroy it, 63. The evils which predominate in those whose ruling principle is self-love, 75. The love of the world consists in desiring to appropriate to ourselves, by every artifice, the wealth of others, 76. Infernal love can never be transcribed into heavenly love, 239. True marriage love descends from heaven, from the marriage of truth and good, 24.

LUMINARY. Faith is the lesser luminary, and good the larger, 121.

MAGISTRATES are governors set over civil affairs, 314, 319.

MAN, from creation, is order in form, 279. Man is so created, that in his inmost, and in those which follow, he can receive the Divine, be elevated to the Divine, and be conjoined with the Divine, by the good of love and the truths of faith; and on this account he lives to eternity, which is not the case with beasts, 278. Man, from being internal, became external, and that successively, 9. Man is entirely such, as is the ruling principle of his life, 57. Man rises as to his spirit, but not as to his body; the Lord alone rose with His body, 286. The Lord is the only Man; and they only are men who receive the Divine from Him, 307, 279. Sections on, 36–53. Heaven collectively is as one man; and is called the Grand Man, 307. By the church, there is conjunction of the Lord with mankind, 5.

MARRIAGE. The law of marriage is that two be one, according to the Word 121, 24. In the universal heaven, there is a semblance of marriage, 24. There is a Divine and a heavenly marriage in the Word, 260, 263. The Divine Marriage is the marriage of Divine good and Divine truth; thus it is the Lord, in whom alone that marriage exists, 260. The heavenly marriage is the marriage of good and truth in heaven and the church, 260, 13–15. The marriage of good and truth is the church and heaven with man, 24. The conjunction of evil and falsity is called the infernal marriage, 17.

MARY. The Lord is no longer the Son of Mary, 295.

MATERIALLY. To think materially of things is to think, see and perceive them with and in matter, thus obscurely, 39.

MEASURE, signifies quality as to truth and good, 1.

MEAT-OFFERINGS, The, signify worship from the good of love, 218. What they signified in particular, 218, 221.

MEDIATE, When, goods and truths have introduced man into genuine goods and truths, they are relinguished, and the genuine take their place, 186.

MEMORIAL. The ordinance of baptism is a memorial that man should be regenerated, 202.

MEMORY is the court, where those things which are to enter the understanding and will are collected, 109. Man has two memories, an exterior and an interior, or a natural and a spiritual, 52. Every particular which man has thought, spoken, and done, and has heard and seen, are inscribed on his interior memory, 52. That memory is man's book of life, 52. Things rendered habitual, and of the life, are in the interior memory, 52. Knowledges are of the exterior memory, 52. Section on the two memories, 52.

MERCENARIES, mean those who do good for the sake of reward, 158.

MERIT, Chapter on, 150–158. It belongs to the Lord alone, 158. The merit of the Lord consists in this, that by His own power He has effected salvation, 155, 158. Those who are influenced by the love of good are unwilling to hear of merit, 151. They who place merit in works cannot combat against evils, because they combat from their self-life, and do not permit the Lord to combat for them, 200. They fall in temptations, 158. The good of self-love and of the love of the world, is latent in the good of

merit, which good is from man, and not from the Lord, 152. They who think and believe that those who do good will enter heaven, and that man must do good to enter, do not view reward as an end; neither do they place merit in works, 157. They who desire merit also desire reward, 150. They who do good with a view to merit are not influenced by love of good, but by love of reward, 150.

MERITORIOUS. They who separate faith from charity, in another life hold the good works which they have done, as meritorious, 106. Genuine charity is not merit-seeking, for it is from internal affection, from the delight of doing good, 106, 158.

MICROCOSM. Man called a microcosm by the ancients, 47.

MIND. The will and the understanding make one mind, 35. The understanding and will make one mind and life, when the understanding proceeds from the will, but not when man thinks and speaks otherwise than he wills, 24, 32. The will and understanding are reduced to one in another life, and there it is not allowable to have a divided mind, 35. Those who act in accordance with what they understand, and believe to be true and good, have not a divided mind, 131.

MINISTERS. See *Priests*.

MIRRORS. Knowledges are, as it were, mirrors, in which the truths and goods of the internal man appear, and are perceived, 51.

MISERABLE. To whom the ancients gave the name of miserable, 107.

MISERS. The love of wealth, for its own sake, is the love of misers, 77. Misers are sensual, 50.

MISTS. Falses from evil appear as mists over hills, 21, 171. Elevation from the external to the interiors, is as from mist into light, 47.

MOON. The Lord appears as a moon to those in the spiritual kingdom, 307.

MONSTER. So far as man does not live according to order, so far he appears a monster in the other life, 279.

MONTHS, Forty, signify a full temptation from beginning to end, 201.

MOTHER, in the Word, signifies the church, 122. Man's exterior evils are from the mother, 83.

MULTIPLICATION, The, of truth from good, 27. The multiplication of truth with those who are regenerated, 186.

MYSTERY, The, of the Word is nothing but what its spiritual sense contains, which treats of the Lord, His kingdom, and the church, and not of natural things, 258.

NAKED. Whom the ancients understood by the naked, 107.

NAMES, All the, of persons and places in the Word, signify things, 122, 259. Names cannot enter heaven, nor be pronounced there, 259. They are changed into the ideas of the things which they signify, 259. Many names in a series express one thing in the internal sense, 259.

NATIONS signify those in the church who are in good; and in an opposite sense, those in evil; also, abstractly, goods, and in an opposite sense evils, 1. The Jewish nation was worse than other nations, 248. See *Gentiles*.

NATIVITIES in the Word signify spiritual nativities, regeneration, 186.

NATURAL, The, is the plane in which the spiritual terminates, 48, 262. The natural, 38, 48. The external is called the natural man, because it is in the light of the world, which is natural, 38. The natural man, in the Word, is said to be dead, 38. They who do good from natural disposition, and not from religion, are not received into heaven, 48.

NATURE is the ultimate plane wherein Divine, celestial, and spiritual things terminate, 48. All nature is representative of the spiritual world, 48. All things in nature are representative of spiritual and celestial things, 261. All things in nature have in them a cause and end from the spiritual world, 261. The things in nature are ultimate effects, which contain prior things, 261. All things in nature are disposed in order according to ends, 48. Every particular in nature not only received existence, but likewise subsists from the Divine, and through the spiritual world, 48.

NECESSITY. Man is under no necessity from Providence, but at perfect liberty, 276. The necessity of the Word, 255.

NEGATIVE. To those who are in a negative principle as to the truths of faith, it is not permitted to confirm them intellectually, because the preceding negative draws all to its side, 51. There is an affirmative of doubt and a negative of doubt, the former with some who are good, and the latter with the evil, 51.

NEIGHBOR, Chapter on, 84–107. The distinctions of neighbor depend on the good which each possesses; and since all good proceeds from the Lord, the Lord Himself is neighbor in the supreme sense, and in eminent degree, and from Him is the origin of this relationship, 86, 106. Hence as far as the Lord is resident with any one, so far that man is the neighbor, 86. The quality of good determines in what degree and proportion man is to be considered as neighbor, 87. Good, in the universal sense of the word, is the neighbor, 88, 89. Man is the neighbor according to the quality of the good

which he receives from the Lord, 88. Not only is man the neighbor individually, but also considered collectively; for a less or greater society, the church, the kingdom of the Lord, and above all, the Lord Himself is the neighbor, 91. Society is the neighbor more than an individual, 92. Our country is the neighbor more than a society, 93. The church is the neighbor more than our country, 94. The kingdom of the Lord is our neighbor in a still higher degree, 95. The Lord is the neighbor in the supreme degree, 96. In what love to the neighbor consists, 100–105. To love the neighbor does not consist in loving his person, but that from which he is, consequently good and truth, 106. They who love the person, love the evil as well as the good, 106. And they do good to the evil as well as to the good, when doing good to the evil is doing evil to the good, which is not loving the neighbor, 106. In what sense every man is his own neighbor; that is, that every man should first take care of himself, 97.

NEW HEAVEN, A, and new earth, signify something new as to good and truth, 1.

NOURISH, To. Knowledge, intelligence, and wisdom, nourish the mind, 218.

NUMBERS, All, in the Word, signify things, 1, 259. Products from numbers multiplied have the same signification, 1.

OFFICES. The evil as well as the good can discharge the duties of offices, and perform uses and goods, because they regard honor and gain as their rewards, for the sake of which they act like the good, 81. They who have no conscience, and suffer themselves to be governed by restraints, are capable of discharging the duties of offices in the world, and of doing good, as well as those who have conscience; but the former do it from external obligations, whereas the latter do it from internal, 139.

OIL signifies the good of love, 87, 119.

OLD WOMAN. In the other life, they who only acknowledge the literal sense of the Word, are represented by old women, 260.

OMNIPRESENCE, The, of the Human of the Lord in the Sacred Supper, 305.

ONE. Will and understanding are reduced to one in the other life; and there it is not allowable to have a divided mind, 35. See *Mind*.

ONENESS. Between charity and faith there is a similar oneness, as between good and truth, 108, 109.

OPEN, To. The loves of heaven open and form the internal spiritual man, 63. As man thinks and wills from heaven, his internal spiritual man is opened, 43. Ideas are opened in the other life, 256.

ORDER. Divine Truth from the Lord is the source of order, and Divine Good is the essential of order, 279. The Lord governs all things according to order; and order has relation to things of His will, to things done from leave, and to things done from permission, 300. Section on order, 279. The order of life is inverted in man; and in order that man may be saved, the order must be restored, 179. The regenerate man is in order, 186. Two classes of affairs ought to be conducted according to order, that which relates to heaven, and that which relates to the world, 311. It is impossible that order be maintained in the world without governors, whose duty should be vigilantly to observe those who act according to order, and those who act contrary, 312.

ORDINATION, The, of all things in hell and in heaven by the Lord, is described in the internal sense, 263. The ordination of truths from good, compared with the fibres in the body, and their textures and forms, according to uses, 24.

ORIGINS, The, of evil, and falses, are many, 21. Origin of the Jewish nation, 248.

ORPHANS. Whom the ancients understood by orphans, 107.

PASSOVER. See *Feast*.

PEACE, All, is from the Lord, 308.

PEOPLE, The, of the land, signifies those of the spiritual church, 1.

PERCEIVE, To. He who is regenerated can perceive the felicity of heaven, 182. He perceives delight in doing good for the sake of good, and in speaking truth for the sake of truth, 167. The sensual man perceives nothing from the light of heaven, 50.

PERCEPTIBLE. The Divine was not perceptible, and not capable of being received until it passed through heaven, 305.

PERCEPTION consists in seeing what is true and good by influx from the Lord, 140. The perception of truth from good is higher conscience; those who possess the conscience of truth belong to the spiritual kingdom; but those who possess the higher conscience, which is perception, belong to the celestial kingdom, 135. The Lord alone had perception from Himself above all angelic perception, 303. Section on perception, 140. The body has no perception, but the spirit; and so far as the spirit perceives in the body, so far is the perception obscure; but so far as not in the body, so far is the perception clear, 50. Man perceives clearly what is doing in his external man, but he does not perceive what is doing in his internal man, 197.

PERMISSION, The, of evil by the Lord is not that of one who wills, but of one

who does not will, but who cannot bring aid, on account of the urgency of the end, which is salvation, 276. Without the permission of evil, man could not be reformed, thus could not be saved, 276. Evils are governed by the Lord, by the laws of permission, 276.

PERMIT, To. To leave man from his liberty to think and will evil, and so far as the laws do not prevent him, to do evil, is to permit, 276, 272. Evils and falses are permitted for the sake of order, 170, 276.

PERSON. The quality of the person who represents is of no importance, because the representation respects the thing, and not the person, 248.

PERSUASION. Those who aspire after great things, and covet extensive possessions, are under a stronger persuasion of the truth of the church, than those whose aims are more humble, and whose desires are more moderate, 117; so far as men are inflamed by the love of self and the world, and from such excitement speak, preach, and act, they are under the influence of the above-mentioned persuasion; but when the ardor of these affections has abated, they believe but little, and often nothing, 117. In the other life, they who are in a strong persuasion of the false, when they approach others, close the rational, 171. It is perpetually exciting such things as confirm falses, 171. The persuasion of what is false adheres to man after death, 21. How pernicious the persuasion is, 21, 171. The persuasion of the false arises from having confirmed the falses of religion, 171. They who are in the persuasion of the false are inwardly bound, 171. See *Falses*.

PETER, The Apostle, represented faith, 121. What is signified by the keys given to Peter, 258.

PHILISTINES, The, represent those who separate faith from charity, 151.

PIETY, Chapter on, 123–129. Without charity it does not make spiritual life, 123. A life of piety without charity is of no avail to salvation, but when united conduces to it, 129.

PLACES, Why all the, in the land of Canaan were representative, 5.

PLEASURE, All, is of love, and its quality according to that of love, 62.

POOR. Whom the ancients understood by the poor, 107.

POPE. Among Roman Catholics the Pope's decree is regarded as equal, even superior to the Word, 8. The Christian world does not acknowledge the Human of the Lord to be Divine, from a decree passed by a council in favor of the Pope, that he might be acknowledged as the Lord's vicar, 305.

POTENTATES, not subject to external restraints, pant after unlimited power, 71.

POWER. The Lord alone has the power of removing the hells, withholding from evils, and keeping in good, thus saving, 309. Those who endeavor to extend their dominion into heaven, transferring to themselves the Divine power, thirst beyond even that, 71.

PRAYERS. In temptations prayers are not heard, 197, 200.

PREACHERS. See *Persuasions*.

PRECIOUS STONES signify truths, 1.

PREDESTINATION. There is no predestination or fate, 276. All predestined to heaven, and none to hell, 276.

PRESENCE, The, of the Lord with men and angels is according to their love and charity, 106, 307. The angels are not present with the Lord, but the Lord with the angels, 307. Angels at the presence of the Lord are more in good, but infernals are more in evil, 308. The wicked cast themselves into hell, at the mere presence of the Lord, 308.

PRESENT. The Lord is present with all in heaven, and with all in hell, 307. Man thinks that the Lord is absent in temptations, because his prayers are not heard, yet the Lord is then more present, 200.

PREVARICATION. Difference between prevarication, iniquity, and sin, 170.

PREVENT, To. Care taken by the Lord to prevent profanation, 172.

PREVIDENCE. Good is provided, evil previded, 275, 276.

PRIESTHOOD, The, consists in administering those things which relate to heaven, or ecclesiastical affairs, 314, 319. Established for the maintenance of order, 318. The priesthood of the Lord, 309.

PRIESTS OR MINISTERS are appointed to administer things which belong to the Divine law and worship, 319, 314. Priests ought not to claim power over the souls of men; much less the power of opening and shutting heaven, 316. They ought to instruct the people, and lead them, by truths, to good of life; but they ought not to use compulsion, since no one can be compelled to believe contrary to what he thinks to be true, 318. Ministers who attribute honor to themselves on account of their office, take it from the Lord, 317. The minister who teaches truth, and leads the people of his charge to good, for the sake of truth and of good, exercises charity; but he who does such things from selfish and worldly motives, does not exercise charity, for he does not love his neighbor, 101. See *Shepherds*.

PRINCIPLE, Every, is to be drawn from truths of doctrine from the Word. 51. From one false, especially if it be a principle, there flow falses in a series, 21. The primary principle of the church is to acknowledge God, to believe in and to love Him, 281, 296.

PRIORITY, The, of good over truth, or of charity over faith, 186, 121.

PRISON. Bound in. Whom the ancients understood by the bound in prison. 107.

PROCESS, The, of man's regeneration, 186. Difference between the regeneration of the man of the spiritual church, and of the celestial, 186.

PROFANATION is a commixing in man of good and evil, as also of truth and the false, 172. Various kinds of profanation, 172. Profanation was represented in the Jewish Church, by eating blood, 172. Babel signifies the profanation of good, and Chaldea the profanation of truth, 172. If man after repentance of heart relapses to former evils he commits profanation, and then his latter state is worse than the former, 172. He who believes truth in his childhood, and afterwards does not believe it, commits profanation slightly, but he who confirms truths in himself after that period and then denies them, commits profanation grievously, 172. Section on profanity and profanation, 172.

PROFANE, To. None can profane goods and truths, or holy things of the church and the Word, except those who first acknowledge, believe, and live according to them, and afterward recede, and deny their faith, and live to themselves and the world, 172. Their lot, 172.

PROPHETIC PARTS, The, of the Word are in many places unintelligible, without the internal sense, 258; as the prophecies of Jacob concerning his sons, 258; by prophecies concerning Judah and Israel, which in the literal sense, have no coincidence with their history, 258.

PROPHETS. The influx with the prophets, 277. The law and the prophets are the Word, in general, 9, 107.

PROPRIUM, The, is nothing but evil, 82, 70, 183. The proprium of man consists in loving himself more than God, and the world more than heaven, and in making his neighbor less than himself, 82. The proprium of man is hell, 82. All men are born into evils, so that their proprium is nothing but evil, 83. From the proprium of man springs every evil and false, and this false is the false of evil, 82. Man of himself, under the influence of his proprium, is worse than the brutes, 183. If man should be led by his proprium, he could not be saved, 183. Man's proprium must be removed, that the Lord and heaven may be present, 183; it is removed when he is regenerated, 183. By regeneration, man receives a heavenly proprium, 148. This proprium appears to man as his, but it is not his, but the Lord's, 148, 200. They who are in this proprium are in true liberty, because it consists in being led by the Lord, and his proprium, 148. What man does from liberty appears to him as if it proceeded from proprium, 141, 145. Good which man does from proprium is not good, but evil, because done for the sake of self, and the world, 82, 183. Section on the proprium, 82.

PROVIDENCE, Chapter on, 267–276. The government of the Lord is called Providence, 267, 276. The Providence of the Lord extends over all, and regulates the most minute things which conduce to salvation, 276. The Providence of the Lord extends to the most minute particulars, 268. They who think of Providence from worldly affairs, conclude that its operations are only general, and that particulars depend on human agency, 269. The Providence of the Lord is universal, because in the most minute things, 276. The Lord has Providence and Previdence, and the one does not exist without the other, 276, 275. Providence does not regard temporal things, but eternal, 276. Providence acts invisibly in order that man may not be compelled to believe from visible things, and thus that his free will may not be hurt, 276. The Lord, from Providence, governs all things according to order, 276.

PRUDENCE, Man's, is like a speck, whilst the Divine Providence is as the universe, 276. It is of Christian prudence to scrutinize the quality of life, and to exercise charity, 85.

PUNISH, To. Man is not punished for hereditary evils, but for his actual evils, 170.

PUNISHMENT. In the other life evil contains its own punishment, 170.

PURE. The first affection of truth with the man who is regenerated, is not pure, but is purified successively, 186.

PURIFICATION, Spiritual, from evils and falses, is effected by truths, 186, 24.

QUALITY. Love derives its quality from the end or use, 77. The quality of all delight, pleasure, happiness, and joy of heart, is according to that of the love, 62.

RAINBOW. Regeneration represented in the rainbow, 186.

RANK in the world is not a blessing, though man, from the pleasure which it yields, calls it so, 270.

RATIONAL, The, is conceived and born in man by influx, through heaven, into the knowledges which are with man, 27, 35. The rational is born by truths, and not by falses, hence such as they are, such is the rational, 27, 35. The rational is opened and formed by truths from good, and is shut and destroyed by falses from evil, 27, 35. The rational is either im-

proved or destroyed, 51. The rational cannot, from itself, perceive Divine truth, 25. The human rational cannot apprehend Divine things, nor even spiritual, unless enlightened by the Lord, 256. The unenlightened rational laughs at interior truths, 27. A man is not rational who is in falses from evil, 35, 33. Man is not rational by virtue of ability to reason, but by virtue of ability to see whether a thing be true or not, 27, 35. Some in the other life who have rejected the interior things of the Word, are deprived of rationality, 264.

REAL. Divine truth is alone real, and that in which Divine truth is, is alone substantial, 263, 25.

REASON, To. They who reason concerning the truths of the church, whether a thing be so or not, are evidently in obscurity, and not yet in spiritual light, 51. They who reason from knowledge against the truths of faith, reason sharply, from the fallacies of the senses, which are captivating and persuasive, for with difficulty these can be shaken off, 51. They who are in perception do not reason; if they reasoned their perception would perish, 140. The celestial angels do not reason, because they see truths, but the spiritual angels reason, whether a thing be so or not, 140.

REASONINGS. It is with difficulty that man can receive genuine truths, and thence become wise, on account of the fallacies of sense, the persuasions of the false, and doubts and reasonings, 27. Man first begins to be wise when he begins to be averse to reasonings against truths, and to reject doubts, 27.

RECEIVED, To be. The Divine was not perceptible, and therefore not capable of being received until it passed through heaven, 305.

RECEPTACLE. The will and understanding are the receptacles of good and truth, 29, 34, 35. Knowledges are receptacles of the truth and good of the internal man, 51. The understanding is the receptacle of truth, and the will of good, 35.

RECIPIENTS. Truths are vessels of good, because they are recipients, 23.

RECIPROCATION. There is reciprocation in the Word, 265.

REDEEM, To. How the Lord redeemed man by His blood, 310.

REFORM, To. Unless man is at liberty he cannot be reformed, 276.

REGARD, To others, as it were, in self, and self in them, 67.

REGENERATE, To. Man cannot be regenerated unless instructed in the truths of faith and the goods of charity, 184, 177. When the Lord regenerates man He disposes all things to order, according to the form of heaven, 279. They who are only in truths, and not in goods, cannot be regenerated, 184. The regenerate man is actually in the internal sense of the Word, though ignorant of it, 259. They who lead a life of faith and charity, and are not regenerated in the world, are regenerated in the other life, 184.

REGENERATION, Chapter on, 173–186. It is the conjunction of good and truth with him, 186. Regeneration is a plane whereon to perfect the life of man to eternity, 183. Regeneration is from the Lord, 185. Man's regeneration is an image of the Lord's glorification; as the Lord made His Human Divine, so He makes spiritual the man whom He regenerates, 185.

REINS. As the reins are given to self-love, it rushes on to grasp universal dominion, not only over this world, but also over heaven, even over God, 71, 81.

RELIGION. They who do good merely from a natural disposition, and not from religion, are not received in heaven, 48. Falses of religion, 21. See *Falses*. The church of the Lord is with all those who live in good, according to their religious principles, 246.

REMISSION OF SINS, Chapter on, 159–169. To be withheld from evil and kept in good, is remission of sins, 170. It is a consequence of remission of sins to look at things from good, and not from evil, 170. See *Sins, Repentance*.

REMUNERATION. Good is to be done without regard to remuneration, 158. In the other life, so far as one does good without regard to remuneration, so far blessedness flows in from the Lord, and the same is dissipated when remuneration is thought of, 158. In the other life good has its own reward, 170.

RENOUNCE THE WORLD, To, is to love God, and the neighbor, while living in the world, 126, 129. They renounce the world who remove the love of self and the world, and act justly and sincerely in every office, business, and work, from an interior, thus a heavenly origin, 128.

RENUNCIATION of the world, without a life in the world, does not constitute spiritual life, 123. Renunciation of the world is acceptable to the Lord, so far as practised in the world, 128.

REPENTANCE, Chapter on, 159–169. To perform the work of repentance is to abstain from sins after they have been confessed, and supplication has been made for their remission, from humility of heart; and to live in newness of heart, according to the precepts of charity and faith, 161. See *Confess*. He who lives in the practice of charity and faith performs the work of repentance daily, 163. Repentance, in words, and not life, is not repentance, 165; by such repentance sins are not remitted, but only by repentance

of life, 165. The repentance which takes place in freedom is effectual, but that which is produced in compulsion is not so, 168, 148.

REPRESENTATION respects the things, and not the person, 248. The reason why all things in the spiritual world have representations in the natural, 261.

REPRESENTATIVES. All the things which appear before angels and spirits are representative, according to correspondences, of love and faith, 261. The heavens are full of representatives, 261. Representatives are more beautiful and perfect in proportion as they are more interior, 261. Representatives are real appearances, being from the light of heaven, which is Divine truth, and is the very essential of the existence of all things, 261. All nature is a theatre representative of the spiritual world, 48. With the Jews there was the representative of a church, but not a church, 248. The historical parts of the Word are representative, and the expressions significative, 261. Why the representatives of the church and of worship ceased when the Lord came into the world, 261. Correspondences and representatives are one, 261. Internal things are represented, external things represent, 261.

REPRODUCE, To. Affection is reproduced with truths, and truths are reproduced with affection, 23. When man is regenerated truths are reproduced with the same affection, 121.

RESPONSES and revelations were made from ultimates, because that in them are strength and power, 47.

RESTRAINTS. They who are in the loves of self and the world are not bound by internal, but external restraints, and on the removal thereof they rush into every wickedness, 81. The Lord governs the spiritual man by means of conscience, which is internal restraint, 130.

RESURRECTION, Chapter on, 223–229. Continuation of life, 226. Resurrection and life after death, 229.

REUBEN represented those who separate faith from charity, 121.

REVELATION. Without revelation man could know nothing of eternal life, or of God, 249. It was therefore necessary that there should be revelation, 255. In every age there has been revelation, 255. In the Most Ancient Church there was immediate revelation; in the Ancient revelation by correspondences; in the Jewish by a living voice; and in the Christian by the Word, 247, 255. There were also prophetic revelations with others, as the prophecies of Balaam, 255.

REVENGE proceeds from the love of self and the world, 81, 75. Revenge flows from the desire of ruling others, and possessing their property, 312.

REWARD. They who do good for the sake of reward do not act from the Lord but from themselves, 152, 154. They who do good for the sake of reward, love themselves and not the neighbor, 158. In the other life they desire to be served, and are never contented, 158. They despise the neighbor and are angry at the Lord Himself, because they do not receive reward, 158. The delight inherent in the love of doing good without any view to reward, is itself an eternal reward, 156. Reward, in the Word, means delight and blessedness in doing good to others without reward, and this delight and blessedness is felt by those who are in genuine charity, 158. They who are desirous of merit are also desirous of reward, 150. Such men are not spiritual, but natural men, 150.

RICHES are not real blessings, though man, from pleasure, calls them so, 270.

RISE AGAIN, To. Man rises again as to his spirit, but not as to his body, 286. The Lord alone rose again with His whole body, for He left nothing of it in the sepulchre, 286.

RITUALS, All the, of the Jewish Church were external, which represented the internal things of heaven and the church, 261. In the rituals of sacrifice are contained arcana respecting the glorification of the Lord's Human, and the regeneration of man, 221.

ROMAN CATHOLICS. The Christian Church is not amongst them, 8.

ROYALTY. The Lord's royalty, 309.

RULING PRINCIPLE. Man is entirely such as is the ruling principle of his life. It is this which distinguishes one from another, and to this the heaven of each is adapted, if he be good, and his hell if he be wicked; this cannot be changed after death, for it is the man himself, 57.

SACRIFICES, Section on, 221, 222. Wholly unknown in the ancient churches, were instituted by Eber, 247. Sacrifices not commanded, but permitted, 221. Why permitted, 221. Sacrifices signify all things of worship from the good of love and the truths of faith, 221. They signify celestial things, which are internal, from which worship is derived, 221. The sacrifices, consisted of lambs, she-goats, sheep, kids, he-goats, and bullocks, called in one word, bread, 214, 221.

SALT. What is signified by salt, 221.

SALVATION is effected by good of love and truth of faith, 267. Without the Lord there is no salvation, 310. There is no salvation by faith, but by life according to truths, 121: there is no salvation, neither any conjunction of the internal man with the external, 121. Salvation is not effected by looking to the Father, or by praying to Him to have

mercy for the sake of His Son, 310. See *To Save*.

SANCTITY, Internal, consists in loving good and truth, justice and sincerity, for their own sakes, 125. External sanctity is acceptable to the Lord, so far as it proceeds from internal, 128. External sanctity without internal is not holy, 129; it is natural and not spiritual, and is found with the evil as well as with the good, 125, 123. Goods and truths are real sanctities that are to be known, believed, and loved, 125. Of those in another life, who have lived in external sanctity, not from internal, 129.

SANCTITY, The, of the Word is from this, that the Lord alone is in the inmost of the Word, 263.

SAVE, To. The Lord saved mankind by the subjugation of the hells and the glorification of His Human, 301, 300, 203. It is impossible for the man who lives in evil to be saved from mercy alone, 279. Every man in whom the church exists is saved, 245. Man cannot be saved unless regenerated, 183. If mere faith could save all would be saved, 121. They are saved who think from doctrine that faith alone saves, if they do what is just for the sake of justice, and good for the sake of good, for thus they are in charity, 121.

SCIENCE. See *Knowledge*.

SCIENCE OF CORRESPONDENCES. See *Correspondences*.

SCIENTIFICS. See *Knowledges*.

SCRIPTURE, The Sacred, Chapter on, 240–266. It is nothing but the doctrine of love and charity, 9.

SCRUPULOUSLY. Who the scrupulously conscientious are, and what they correspond to, 139.

SEED, The, of Abraham, of Isaac, and Jacob, signifies the goods and truths of the church, 248. What is meant by the seed of the woman, 310.

SEE, To. The internal can see all things in the external, but not the contrary, 47, 48. Man, with his spirit, may see the things in the spiritual world, if he can be withdrawn from the body, and elevated by the Lord into the light of heaven, 50. To see whether a thing be true before confirmation, is only given with those who love truth for the sake of truth, 35.

SELF-EXAMINATION. What it is, 164.

SELFHOOD. See *Proprium*.

SENSES of the Word, 258–262

SENSES, Illusions of the. See *Fallacies*.

SENSUAL, The, is the ultimate of life, 50. Sensual things ought to be last, and not first, and with a wise man they are last, and subject to the interiors, but with an unwise man they are first, and have dominion, 50. He is sensual who judges everything from the senses, and believes nothing but what he can see and touch, saying that these are real, and rejecting all else, 50, 45. The sensual man is in the lowest degree natural, and in fallacies concerning all things belonging to faith and the church, 45. Sensual men place all their life in the body, and imagine that unless the body be reanimated, the man can be no more, 226. Section on the sensual man, 50.

SENT. What is signified by the Lord's being sent by the Father, 310.

SEPARATION, Of the, of truth from good, 22.

SEPARATE, To. They who separate truths from good are in darkness, 22. The selfhood of man must be separated, in order that the Lord may be present with him, 82.

SERIES. Many names in series express one thing in the internal sense, 259.

SERPENTS. They who reasoned from the sensual, and thereby against truths of faith, were called by the ancients serpents of the tree of knowledge, 50.

SERVANT. In the Word, good is called lord, and truth servant, 27. They who have done good for remuneration are servants in the Lord's kingdom, 158.

SERVE, To, others is to do good from good will, and to perform works of utility, 72. The natural man ought to be subordinate to the spiritual, and serve him, 48. The external or natural man is made to serve the internal or spiritual, as the world is made to be subservient to heaven, 51.

SHADE. In the heavens all light is from the Lord, and all shade from the ignorance and self-life of angels and spirits, 49.

SHEPHERDS, The good, are the priests who teach the doctrine of truth, and lead their flocks thereby to good of life, and so to the Lord; but they who only teach and do not lead to good of life, are bad shepherds, 315. See *Priests*.

SICK. Whom the ancients gave the name of sick, 107.

SIGHT, The, of the internal man is in the light of heaven, by reason thereof man can think analytically and rationally, 49. The sight of the internal man calls nothing from the knowledges of the external man, but such as are of its love, 51. Good flows into man by an internal way, or that of the soul, but truths by an external way, of hearing and sight, 23.

SIGNIFICATIVE. The historical parts of the Word are representative, and the expressions significative, 261. The Lord spake by correspondences, representatives, and significatives, 261.

SIMPLE. Those who are simple in heart and yet wise, know the good of life, thus charity, but not faith separate, 121. The literal sense of the Word is adapted to the simple, 262.

SIMULTATORS, With, the understanding and will do not act in unity, 35.

SIMULTANEOUS. That interiors exist in the ultimate in simultaneous order, 47.

SIN is a turning away from the Lord, 170. It signifies a separation from good and truth, 170. It signifies what is contrary to Divine order, 170. See *Remission of Sins; Confession of Sins; Repentance.*

SINCERITY is moral good, and justice is civil good, 106. See *Justice.*

SINGULARS taken together are called a universal, as particulars taken together are called a general, 276. Singulars are not dependent on man's prudence, 276, 269. Every universal is of the same quality as the singulars of which it is formed, 276. The Providence of the Lord is universal because existing in singular things, 276. Unless the Providence of the Lord were universal, acting in singular things, nothing could subsist, 276.

SLAVERY consists in being led by hell, 142, 148. Infernal liberty is slavery, 148. When man does evil from liberty, it appears to him as liberty, when yet it is slavery, 142.

SLAVES. Those who during their abode in the world, have exercised dominion from self-love, have their abode in hell, where they are slaves, 73.

SNOW. The light of those who are in faith separate from charity is snowy, and like the light of winter, 49.

SOCIETY, A, is the neighbor more than an individual, because it consists of many, 92. All the angelic societies in the heavens, and every angel are distinguished, 26.

SON OF MAN, The, signifies Divine truth, 303. The Son of God from eternity signifies the Divine truth in heaven, 305.

SOUL, The, is the *esse* of the life of man, 287. The soul, through the body, exercises the various activities of life, 287. The soul of the Lord was Jehovah, 298.

SOVEREIGNTY consists in administering and judging from justice, according to laws, 322. The sovereignty itself is not in person, but annexed to the person, 321.

SPHERE. All truth has a sphere of extension into heaven, according to the quality and quantity of good, 24. The sphere of infernal spirits conjoins itself with man's sensual behind, 50. The end assumes clothing that it may exist as the cause in a lower sphere, and afterward that it may exist as effect in a sphere lower still, 261.

SPIRIT. The will and understanding make the spirit of man, 31. The spirit of man, after the dissolution of the body, appears in the spiritual world in a human form, as in the natural world, 225. He enjoys the faculty of sight, hearing, speaking, and feeling, as in the world, 46, 225. He is endowed with every faculty of thought, will, and action, as when in the world; he is a man, in all respects, except that he is not compassed with the body which he had in the world, this he leaves, nor does he ever resume it, 225. Man, with his spirit, may see the things in the spiritual world, if he can be withdrawn from the body, and elevated by the Lord in to the light of heaven, 50. The body has no perception, but the spirit in the body, and so far as the spirit perceives in the body, so far is the perception gross and obscure, consequently in darkness, but so far as not in the body, so far is the perception clear and in the light, 50. In the Word, spirit signifies the life of truth, or the life of faith, 209. The spirit signifies life from the Lord, and flesh, life from man, 209.

SPIRITS and angels are attendant on every man, 196. They are in his thoughts and affections, 196. If they were taken away man could not live, 196; because by spirits and angels man has conjunction with the spiritual world, without which he would have no life, 196. The spirits with man are changed according to the affections of his love, 196. There are both evil and good spirits attendant on man; the evil spirits are in his evils, and the good in his goods; when the evil spirits approach, they draw forth his evils, while the good spirits draw forth his goods, 188. Spirits from hell are in the loves of man's self, 196. Spirits enter into all things of man's memory, 196. In temptations, evil spirits with man inject scandals against the goods and truths which a man loves and believes, and excite the evils which he has done and the falses which he has thought, 197. Evil spirits use then all sorts of cunning and malice, 197. Though spirits and angels are with man in his thoughts and affections, yet he is in liberty as to thought, will, and action, 196. The mediate influx of the Lord, is effected by means of the spirits and angels adjoined to man, 277. The Lord flows by means of spirits into the thoughts and the memory, 277. Man is not visible to spirits, nor spirits to man, 196. Spirits cannot see what is in our world by means of man, 196.

SPIRIT, The Holy. In the Word, the Divine Proceeding is called the Holy Spirit, 306. The Holy Spirit proceeds from the Lord's Glorified Humanity, 292. The Divine Proceeding, the Holy Spirit, is also His Divine in heaven, 306.

SPIRITUAL, The, is the very essential in the natural, 48; it is in the natural as the cause in the effect, 48. The spiritual flows into the natural, and not the natural into the spiritual, 48. To will

truth, for the sake of truth, is spiritual, 112. Section on the spiritual, 48. The internal man is called the spiritual man, because it is in the light of heaven, which light is spiritual, 38. The spiritual man is said in the Word to be alive, 38. The spiritual man, 38.

SPIRITUALLY, To think, is to think of things as they are, to see truths in light of truth, and to perceive goods from love of good; also, to see the qualities of things, and to perceive their affections abstractly, 39.

SQUARE signifies what is perfect, 1.

STATE, The, of man's life is reversed by birth, and must be inverted again that he may be saved, 183. There are two states through which the regenerated man passes; the first, when he is led by truth to good; the second, when he acts from good, and from good sees truth, 186. The quality of man's state when truth is first, and good second, 186. If man, after repentance of heart, relapses to his former evils, he commits profanation, and then his latter state is worse than his former, 172. How perverted a state they are in whose understanding and will do not act in unity, 35. Such is the state of hypocrites, the deceitful, flatterers, and simulators, 35. The successive states of the Christian Church, 246. State of compulsion, 168. The Lord's state of glorification and humiliation, 300.

STATUTES in the Jewish Church, 262.

STRANGERS. Whom the ancients understood by strangers, 107.

STREET OF THE CITY, The, signifies truth of doctrine from good, 1.

STYLE. The Word could not be written in any other style, being the medium of communication and conjunction with the heavens, 261. They who despise the Word on account of the rudeness of its style, and who fancy that they should receive the Word, if it were written in a different style, are in error, 261. The mode and style of writing, which prevailed among the most ancient people, was by representatives and significatives, 261.

SUBJECT. The will is the receptacle and subject of all things relating to good, and the understanding of all things relating to truth, 29.

SUBJUGATE, To. The Lord from His Human subjugated the hells, 301.

SUBJUGATION, The, of the hells was effected by means of temptations and victories, 293, 302.

SUBORDINATE. The external must be subordinate to the internal, 47.

SUBSIST, To. As all things existed, they also subsist, 277, 278.

SUBSISTENCE is perpetual existence, 277, 278.

SUBSTANTIAL, The, is that in which is the real, 263. See *Real*.

SUCCESSIVE ORDER, Of, and of the utimate of order, in which things successive are together in order, 279. In successive order, that which is prior or superior is to be preferred to what is posterior and inferior, 96.

SUN. The Lord appears in heaven as a sun, to those in the celestial kingdom, 307. The light which proceeds from the Lord, as a sun, is Divine truth, from which the angels derive all wisdom and intelligence, 307; the heat which proceeds from the Lord, as a sun, is Divine good, from which the angels derive their love, 307.

SUPERIOR, signifies interior, 47.

SUPERIORITY of good over truth, or of charity over faith, 186, 121.

SUPPER, The Holy, Chapter on, 210–222. Instituted by the Lord to be a means whereby the church may have conjunction with heaven, 210.

SUPPERS signify consociation by love, 215.

SUSTENANCE by food, signifies spiritual nourishment, and the influx of good and truth from the Lord, 218.

SWEDENBORG, doctrine revealed to him from heaven, 7.

TEMPORARY. Divine Providence does not regard temporary, but eternal things, 276.

TEMPTATION, Chapter on, 187–201. It is combat between the internal or spiritual man, and the external or natural, thus between the delights of the internal and external man, which are then opposite, 197. Spiritual temptations are pains of mind, induced by evil spirits, in those who are in good and truth, 187. They alone who are regenerating undergo spiritual temptations, 187. Temptations take place for the sake of the conjunction of good and truth, and also of the internal and external man, 186. The object contended for during temptations is the dominion of good over evil, or of evil over good, 190, 199. Temptations are not induced by heaven, but by hell, 188. None are admitted into spiritual temptations but those who have conscience, 130.

TEMPTED, To be. No person can be tempted in the acknowledgment of truth and good, and in affection for them, 197. Whoever has acquired spiritual life is tempted, 197. The Lord could not be tempted as to the Divine, because the hells cannot assault the Divine; He assumed a human from the mother, which could be tempted, 201.

THEATRE. All nature is a theatre representative of the spiritual world, 48.

THEOLOGY. In the churches, the doctrine of charity has been degraded into a science, called moral theology, 257.

THINK, To. When man lives in the world he thinks from the internal in the

external, 47. The external man thinks according to conjunction with the internal, 47. What it is to think spiritually, and what it is to think materially, 39. See *Spiritually; Materially*. There is a thinking principle from the internal or spiritual man, when the natural man sees, acts, and lives therefrom, 48.

THIRSTY, The. Whom the ancients understood by the thirsty, 107.

THOUGHT. There is internal and external thought, 47. When man lives in the world his spiritual thought flows into his natural, and subsists naturally, 47, 39. Thought, when it descends into the body, is represented by gestures and actions which correspond, 261. Thought in the internal is not perceived by man during his life in the world, but only that which is in the external, derived therefrom, 47.

THREE, signifies what is complete, 122. The idea of three essentials existing in one Person, is attained when the Father is thought of as being in the Lord, and the Holy Spirit as proceeding from Him, 290.

TORMENT of conscience. They who are in hell have no torment of conscience for evils in this world, 139.

TRANQUILLITY. They who are regenerated are first let into a state of tranquillity, then into temptations, and afterward return into tranquillity, which is the end, 198.

TREE. The Lord is the Tree of Life, the goods of charity the fruits, and faith the leaves, 121.

TRIBES OF ISRAEL, The twelve, represented, and signified all varieties of truth and good, thus all things relative to faith and love, 1, 248; consequently, heaven and the church, 248. The twelve tribes signify according to the order in which they are named, 248. They were divided into two kingdoms, in order that the Jews might represent the celestial, and the Israelites the spiritual kingdom, 248. The tribe of Judah signifies the celestial church, 248

TRINITY, The, in one Person, that is, in the Lord, is the Divine Itself, which is called the Father; the Divine Human, which is called the Son; and the Divine Proceeding, which is called the Holy Spirit; and thus the Trinity is One, 306, 290. This is an arcanum from heaven, and is revealed for the benefit of those who shall have place in the holy Jerusalem, 297. A Divine Trinity may be conceived in one Person, and thus one God, but not in three, 306. The Trinity in the Lord is acknowledged in heaven, 306. Explanation of the Trinity, 290.

TRUST, or confidence which is saving faith, exists with those only who are in good as to life, 121.

TRUTH has its *esse* from good, 4. It is the form of good, 24. Truth is not essentially truth, any further than as it proceeds from good, 24. Chapter on good and truth, 11–27. Truths are vessels of good, because recipients, 23.

TWELVE signifies all things in the aggregate, 1.

TWILIGHT, signifies the last time of the church, 122.

TYRANT. The king who believes that his subjects are slaves, that he has a right to their possessions, and lives, and exercises such right, is not a king, but a tyrant, 324.

ULTIMATE, In the, of order, things successive are together, 279. Interiors successively flow into the exteriors, even into the extreme or ultimate, and there they subsist together, 47; they not only flow in successively, but also exist in the ultimate in simultaneous form, 47. All the interiors are held in connection from the first, by means of the ultimate, 47. Thence the ultimate is holy above the interiors, 47. The Lord governs the firsts and lasts of order, and governs the first from the last, and the last from the first, 279, 309. In the ultimates are strength and power, 47. In the Word, first and last signify all and every particular, 47.

UNANIMITY, Whence, exists, 2.

UNANIMOUS. The new heaven is altogether unanimous, 2.

UNCIRCUMCISED, The, signify those who are only in the doctrine of faith, and not in the life of faith, 257.

UNDERSTAND, To. It is supposed that the evil have understanding, because they say that they understand, but their intellection is nothing more than knowledge, 33.

UNDERSTANDING, The, is one of the two faculties which constitute man's life, 28. See *Will*.

UNION, or unition, is predicated of the union between the Lord's Human and the Divine, but that subsisting between man and the Divine is called conjunction, 304. The Lord advanced to union with the Father, 304. The unition was reciprocal, 304. The Lord in His unition with the Divine Itself which was in Him, regarded the conjunction of Himself with the human race, 304. Since the unition, Divine truth proceeds from the Lord, 304. The Lord's union with His Father, from whom He had His soul, was not like a union between two, but like that between soul and body, 304.

UNIVERSAL, No, exists but from and with singulars, because singulars, taken together, are called a universal, 276. Every universal is of the same quality as the singulars of which it is formed, 276. See *Singulars*.

UNIVERSALS, by the knowledge of which spiritual truths can be comprehended, 34. Without these knowledges, the scientifics and knowledges which are of the external man conduce but little to the understanding of the rational man, 34.

UNIVERSE. All things in the universe have relation to truth and good, that they may be anything, and to their conjunction, that anything may be produced, 24, 34, 11. As all things in the universe which exist according to order have relation to good and truth; so also all things which exist in contrariety to order have relation to evil and falsity, 17, 20.

UNLEAVENED BREAD, The feast of, or the passover, signifies deliverance by the Lord, 215.

UNRIGHTEOUS. In the Word, he to whom are ascribed his own righteousness, and the merit of self, is called unrighteous, 155.

URIM AND THUMMIM. What the precious stones in the Urim and Thummim signify, 1. The variegations of light by Urim and Thummim, 49.

USES. The affection which is of love always joins itself to truths according to uses, 23. The internal man is opened and successively perfected by knowledges, provided man has some good use for an end, particularly a use that regards eternal life, 51. The uses of heavenly life are then extracted, refined, and elevated by the Lord, through the internal man, from the knowledges in the natural man, 51. Charity consists in performing uses for the sake of uses, 106. They have their understanding enlightened who read the Word from the love of truth, and from the love of the uses of life, 35.

VARIEGATIONS of light and shade, whence they proceed, 49.

VARIETY is infinite, and one thing is never exactly the same as another, 26. There is an infinite variety in the heavens, 26. In the heavens are varieties of good, and thence is the distinction of all things there, 26, 49. These varieties are from truths, which are manifold, by which every one has good, 26.

VASTATION, The, of the church, 246. When the old church is vastated, interior truths are revealed for the service of the new church then established, 246. The difference between temptations, infestations, and vastations, 197.

VESSELS. Knowledges are the receptacles, and vessels, of the truth and good of the internal man, 51. The vessels recipient of truth are softened by means of temptations, and put in a state receptive of good, 109. In the Word, vessels signify knowledges, 51.

VICAR. The Christian world does not acknowledge the Human of the Lord to be Divine, from a decree passed by a council in favor of the Pope, that he might be acknowledged as the Lord's vicar, 305.

VICTORIES, Of the, of the Lord, 201. The last victory of the Lord in the garden of Gethsemane and on the cross was complete, by which He subjugated the hells, and at the same time glorified His Human, 302.

VINEYARD, A, signifies the church with respect to truth, 219.

VIRGIN. They who acknowledge the internal sense of the Word, together with the literal, are represented in the other life by a virgin beautifully clad, 260.

VISCOUS PARTS OF THE BLOOD, The, may be compared to those who despise, mock at, blaspheme and profane the Word, 264.

VISIBLE. Man is not visible to spirits, and spirits are not visible to man, 196.

VITAL. The vital principle of man is love, 62.

VOLUPTUOUS, The, are sensual, 50. See *Sensual*.

VULGAR, The, are captivated by the fallacies of sense, 50.

WALL, The, of the New Jerusalem, signifies the defensive truth of doctrine, 1.

WARS. In the Ancient Word, the historical parts were called the Wars of Jehovah, 255.

WASHING, in the Word, signifies spiritual washing, which is purification from evils and falses, 186. Washings, in the Ancient and in the Israelitish Church represented purifications from evils and falses, 209. The total washing, which was effected by immersion in the waters of Jordan, signifies regeneration, 209. The washing of baptism has no other signification than of spiritual washing or regeneration, 202. Washing of the feet, signifies purification of the natural, 209. Washing the disciples' feet signifies that when the natural man is regenerate, the whole is regenerate, 186. Washings of garments with the Israelites, signifies the purification of the understanding, 186, 209.

WATER is the truth of faith, 181, 186, 204, 209. Bread and water signify all goods of love and truths of faith, 209. The water used in baptism signifies temptations, 205. Falses of evil appear as impure waters over the hills, 21, 171.

WAY. If sensual things are last, and are subject to the interiors, a way is opened through them to the understanding, 50. Good flows into man by an internal way, or that of the soul, but truths by an external way, or that of hearing and sight, 23.

WELL OF LIVING WATERS, A, signifies truths of faith from the Lord, 209.

WHEAT, signifies good of love, 218.

WICKED MAN, A, in a state of compulsion may promise repentance, and perform good actions, but as soon as he regains a state of freedom he returns to his life of evil, 168.

WIDOWS. Whom the ancients understood by widows, 107.

WIFE. The church is called in the Word the bride and wife of the Lord; the bride before conjunction, and the wife after conjunction, 6, 13.

WILL, The, Chapter on, 28–35. It is one of the two faculties which constitute the life of man, 28. The will of man is the very *esse* of his life, and the understanding is the *existere* of life thence, 35. Man's will is called the heart, 131. It is supposed that the evil as well as the good have will, but their volition is only the exercise of cupidity, 33.

WILL, To, and love truth and good, and to act from it, is the internal of the church, 246. To will evil is virtually to do it, 164.

WINE in general, signifies the good of charity, 219. Oil and wine signify good and its truth, 87. Wine, with respect to the Lord, signifies the Divine truth, from His Divine good, 219. New wine signifies truth from good in the natural man, 219.

WISDOM, consists in seeing truth from the light of truth, and the light of truth is the light which shines in heaven, 9. All wisdom is from the Lord, 308. Wisdom can come from no other source than from heaven, that is, through heaven from the Lord, 9. Wisdom is from good by truths, 24, 27. Unless the thought is elevated from sensual things, man possesses little wisdom, 50. Those who have lived in good in the world, come into angelic wisdom after their departure, 27.

WISE, To be, is to live according to truth and good, 51. Man is so far wise as he is in good, and hence in truths, but not so far as he knows truths, and is not in good, 24. The man who is in evil, and hence in falsity, cannot be called rational, 33. In good, there is a faculty of becoming wise, 27. Man first begins to be wise when he begins to be averse to reasoning against truths, and to reject doubts, 27. It is not the part of a wise man to confirm a dogma, but to see whether it is true before he confirms it, as is the case with those who are in enlightenment, 257. A wise man thinks above the sensual, 50. With a wise and intelligent man sensual things are last, and subject to the interiors, 50. The ancient wise men were delighted with the Word, because of the representatives and significatives therein, 261. Man is so far wise as he ascribes all goods and truths to the Lord, and not to self, 158.

WITHHELD, To be, from evil and kep in good, is remission of sins, and this i effected by the Lord, 170. Evils cannot be taken away from man, but man can be withheld from them, and kept in good, 170.

WOMAN, signifies the church, 122.

WOOD, especially Shittim wood, signifies the good of merit, 158.

WORD. Not a word can be omitted in the literal sense of the Word, without interruption in the internal sense, 260. In every word are innumerable things, 260. The words in the Word are significative, 261. There are words by which the things relating to good are expressed, and words by which the things relating to truth are expressed, 265; it may be known from the words, whether the subject be good, or truth, 265.

WORD, The, Chapter on, 249–266. A revelation from God, it is Divine in all its parts, 252. The Word is written by correspondences, and hence its spiritual sense, which cannot be known, without a knowledge of correspondences, 216. Necessity of the Word, 255. Who understand it, 256. Need of doctrine, 257. Senses of the Word, 258–260. The Lord is the Word, 263. Books of the Word, 266.

WORDS, signify truths, 265. They signify doctrinals, 265. The ten words signify all Divine Truths, 265; they signify things which really exist, 265.

WORKS. To instruct in truths of faith, is one of the works of charity, 9.

WORLD. Man is so created as to be in the spiritual and the natural world at the same time, 36. By means of his internal he is in the spiritual world, and by means of his external, in the natural, 36. Thus in man the spiritual and natural worlds are conjoined, 47. There is a descent from the spiritual world into the natural, 47. Ends, which are uses, reign in the spiritual world, 48. All things in the spiritual world have representation in the natural world, 261.

WORSHIP, Divine, consists first in the life of charity, and second in the life of piety, 124. Essential worship consists in a life according to the precepts from the Word, 129. True worship of the Lord is to do His precepts, 310. True worship is from the Lord with man, not from self, 129. Man is in true worship when in good of life, 129. The worship of the Lord consists in charity, 121. The quality of the worship is according to that of charity, 121. To do good is to worship the Lord, 127. Worship is prescribed by doctrine, and performed according to it, 6. The quality of worship is according to good, 129. The Lord desires worship from man for the sake of man's salvation, and not for the sake of

His glory, 129. Worship is not worship without humiliation, 129. See *Humiliation*. Worship from liberty is pleasing to the Lord, but worship from constraint is not, 143. Worship from liberty is worship, but not from compulsion, 148. Internal and external worship, 129. External worship without internal is void, 129, 47. There is an internal in worship if man's life is of charity, 129. External worship without internal, may be compared to the life of respiration without the life of the heart, 125. External worship without internal is with those who have not charity and faith, 129. If the love of self and the world reign with man, his worship is external without internal, however it may appear, 129. Worship in which the love of self prevails, 81. See *Babylon*. To imitate heavenly affections in worship, when man is in evils from love of self, is infernal, 129.

WORSHIP, TO. Man can worship what he has some idea of, but not otherwise, 305. Therefore Divinity is worshipped in a human form by most nations, and this is through influx from heaven, 305. The most ancient people could not worship the infinite *esse*, but the infinite *existere*, which is the Divine Human, 305 The inhabitants of all the earths worship Divinity under a human form, and rejoice when they hear that God became man, 305.

WRITING. The writing which prevailed among the ancients was by representatives, 261

YEARS, Forty, signify full temptations from beginning to end, 201.

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